



# Zion's Herald

WEDNESDAY, JUNE 7, 1905



REV. ALBERT PARKER FITCH

Pastor of Mount Vernon Church, Boston

## The Field Secretary's Corner

SUNDAY, May 28, was spent with our churches at South Manchester and Manchester, Conn., preaching in the former church in the morning, and in the latter in the evening. Rev. W. F. Davis is pastor at South Manchester, and in his hospitable home I found a pleasant abiding-place. South Manchester is a busy manufacturing town of several thousand, the home of the Cheney Mills, where are manufactured many of the beautiful domestic silks so largely worn in the summer time, employing some 3,500 persons. The Cheneys are generous in their benefactions to the town, having recently built one of the finest high school buildings in the State, while at the present time they are laying out a splendid park to be presented to the town, at an expense of thousands of dollars. They have always been very generous toward our church and its work.

The Methodist Episcopal Church is centrally located, with commodious grounds and parsonage close at hand. It being Memorial Sunday, the congregation was not so large as usual, yet it was larger than the average in many of our city churches. Mr. Davis finds this the rule, and preaches to good congregations every Sunday. The church has but recently celebrated its fiftieth anniversary, being the second child of Methodism in Manchester, the first church having been founded under the labors of Rev. George Roberts, Jesse Lee's assistant, in 1790, in what is now North Manchester. In 1794 Bishop Asbury visited the place and records finding a neat place of worship already occupied by the Methodists, who continued to prosper till, in 1821, after a great revival, during the pastorate of Ebenezer Blake and Daniel Dorchester, a larger church was found necessary, and a building 50x38 feet was erected with a tower, and gallery on three sides, and rude benches for seats. This gave place during the pastorate of Rev. George Brewster to the present edifice at North Manchester, where Rev. W. F. Taylor is now pastor. In 1851 the church divided, and the South Manchester church was organized, meeting at the Centre till 1854, when they removed to the present location. The church has had a long succession of godly pastors, and has always been noted for its zeal and good works.

The pastorate of Mr. Davis has been a prosperous one, as all his pastores have been. Bristol, Providence (Tabernacle), and Danielson have all been blessed under his ministrations particularly, and Man-

chester is now enjoying the same measure of prosperity that has always attended his work. Energetic, always busy, he believes in doing the things that need doing, and "always abounds in the work of the Lord." During his pastorate the church has been thoroughly renovated — painted, newly ceiled with steel, carpeted, vestry enlarged and organ revoiced — at an expense of over \$2,000. The church was greatly saddened during my visit by the death of Mrs. Case, one of the elect women of the church, whose gentle ministrations and generous benefactions have endeared her to the hearts of all. We secured a fair list of names from this church and enjoyed the time spent with them greatly.

Sunday evening found a good congregation assembled in the Manchester church, Rev. W. F. Taylor, an old friend from the East Maine Conference, having announced my coming. Mr. Taylor is now on his second year in this charge, the mother church of Manchester. Built in 1851, this was the first church in Manchester to have a bell in the spire. The land on which the church stands was donated to the society by Timothy Keeney and James Wood, whose son, Judge Olin R. Wood, is still a loyal supporter of the church. It is recorded that "in 1837 Mr. Oliver P. Wilkes introduced violins and flutes into the church, and was for years the efficient choir-leader." The divisions that have resulted in other churches have from time to time seriously weakened the old church, while they have led to the organization of vigorous societies in other places. The Vernon Church, organized in 1863-4, took thus about 30 members, while the South Manchester division took, in the same way, 168 members. But in spite of all these, the old mother still lives and thrives, vigorous and spiritual, and full of good works, under the efficient leadership of Mr. Taylor.

Mr. Taylor, as well as Mr. Davis, is a strong supporter of the HERALD, and in the canvass for the paper gave loyal assistance. From this church 22 names were secured, and we are looking for others to follow. Much depends upon the pastors in this work; if followed up, it will yield good results. For instance, Rev. W. T. Johnson, of Mansfield, of whom mention was made last week, has since sent me no less than 12 additional names as the result of his own personal labors. And what he has done, any pastor can do

F. H. MORGAN.

36 Bromfield St., Boston.

### To Conference Claimants

AFTER seven years of silence, the work for the veterans to which I gave seven years has been resumed. The call to this work was of God. The call from it was of men; although they were the wisest of men, I know now they were wrong. The way has been opened providentially for me to support my family by my week-day work. I can give my pen and my Sundays to this cause as a labor of love without compensation. The continued confidence and co-operation of veteran ministers is solicited. Any facts or incidents of your own lives, or of the lives of others, that will help stir and spur the conscience of the church to its Christian duty, will be used confidentially. The time is not far distant when the Golden Rule can be adopted by the Annual Conferences. This will insure you not merely the affection of the lips which wastes itself in empty words, but the love of the heart, which will treat you with justice and righteousness.

This new campaign in your behalf began May 14 in Metropolitan Temple, New York. A paper upon the topic, "The Methodist Pastor Emeritus," was read before the New York Preachers' Meeting, Monday, May 22. It was published in the Brooklyn *Daily Eagle* of the same date. Any one desiring it can secure a copy by sending two two-cent stamps to the *Eagle*. Communications to me may be addressed,

JAY BENSON HAMILTON,  
359 Lafayette Ave., Brooklyn, N. Y.

### Other Things that are "Tainted"

UNDER the above title a correspondent of the New York *Sun* writes as follows: "Is there not such a thing as 'tainted' music? It would seem so where a congregation engages to sing its praises a quartet who do not believe the hymns they are employed to render, and whose lives are notoriously not above reproach. A worldly hireling vocalist, or worldly

hireling organist, is no more fit for a public position in the sanctuary than would be a worldly hireling pulpiteer. And then, there may be 'tainted' sermons. Such is every sermon that is defiled by plagiarism, skepticism, or insincerity. Certainly every discourse that contains and disseminates doubts as to the cardinal teachings of the New Testament is far more contaminated than Mr. Rockefeller's money, viewed in the worst light."

### From the Same Box

#### Where the Foods Come From

"Look here, waiter, honest now, don't you dip every one of these flaked breakfast foods out of the same box?"

"Well, yes, boss, we duz, all 'cept Grape-Nuts, 'cause that don't look like the others, and people know 'zactly what Grape-Nuts looks like. But there's 'bout a dozen different ones named on the bill of fare, and they are all thin rolled flakes, so it don't make any difference which one a man calls for, we just take out the order from one box."

This talk led to an investigation. Dozens of factories sprang up about three years ago, making various kinds of breakfast food, seeking to take the business of the original prepared breakfast food — Grape-Nuts. These concerns, after a precarious existence, nearly all failed, leaving thousands of boxes of their foods in mills and warehouses. These were in several instances bought up for a song by speculators, and sold out to grocers and hotels for little or nothing. The process of working off this old stock has been slow. One will see the names on menus of flaked foods that went out of business a year and a half or two years ago. In a few cases where the abandoned factories have been bought up, there is an effort to resuscitate the defunct, and by copying the style of advertising of Grape-Nuts seek to influence people to purchase. But the public has been educated to the fact that all these thin flaked food are simply soaked wheat or oats rolled thin and dried out and packed. They are not prepared like Grape-Nuts, in which the thorough baking and other operations which turn the starch part of the wheat and barley into sugar, occupy many hours, and result in a food so digestible that small infants thrive on it, while it also contains the selected elements of phosphate of potash and albumen that unite in the body to produce the soft gray substance in brain and nerve centres. There's a reason for Grape-Nuts, and there have been many imitations, a few of the article itself, but many more of the kind and character of the advertising. Imitators are always counterfeiters, and their printed and written statements cannot be expected to be different from their goods.

This article is published by the Postum Co. at Battle Creek. Additional evidence of the truth can be supplied in quantities.

### Sale of Beer to Students

A NUMBER of the alumni of Princeton University and of the Theological Seminary are endeavoring to stop the sale of beer to students at the Princeton Inn. The Inn is a handsome building, beautifully situated not far from the University, and it is a great pity that it was ever allowed to sell beer, more especially since, while not at all under the control of the University authorities, it has the moral backing of large numbers of Princeton alumni, and is practically if not nominally a headquarters for the returning graduates, and for a good proportion of the wealthier undergraduates. This question has even been taken to the Presbyterian General Assembly, in the hope of securing its moral influence in the matter, as against the beer crowd.

# Zion's Herald

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### Portland Fair Opened with Gold Key

THE Lewis and Clark Exposition at Portland, Oregon, was opened on June 1 by President Roosevelt, who in the East Room of the White House touched a golden key — a key first used by President Cleveland when he opened the Chicago Fair — which by an electric connection sounded chimes and started machinery at the Exposition in far-away Oregon. Amid a scene of festivity and display never before equaled in the Pacific Northwest the Portland Fair was initiated. H. W. Goode, president of the Exposition, presided over the exercises. Prayer was offered by Bishop David H. Moore of the Methodist Episcopal Church. Addresses were made by Governor George Chamberlain of Oregon, Jefferson Myers, president of the Lewis and Clark Centennial Committee of the State of Oregon, Clarence D. Clark, representing the U. S. Senate, Congressman James A. Tawney, H. A. Taylor, Vice-President Charles W. Fairbanks, and Joseph G. Cannon, Speaker of the House of Representatives. In his speech delivered in the White House President Roosevelt pointed out that the Exposition "marks the feat of exploration a century ago which was the first step in the expansion of this Republic westward across the Continent — the most important step in changing a straggling line of seaboard commonwealths into a mighty continental nation." It is eminently fitting that such an epoch in national history should be commemorated by the Exposition at Portland, as is now being done.

### Exports of Apples

BOSTON leads the United States as a shipping port for apples. The vast orchards of the upper counties in New York State, added to the supply from the big apple-growing towns along the Fitchburg and Boston & Albany railroads, furnished the past season the large total of 667,790 barrels of apples for the foreign trade. In the shipments all kinds of apples were included, from Baldwins to Porters and from red Astrachans to crab-apples. The American

apple has gained a great reputation in Europe, and the exports of apples bid fair to equal in value the vast number of bananas and oranges which enter this port. Formerly apples were ill-selected and packed with insufficient care, but now, taught by experience, American shippers are building up a fine trade with Europe in these tasty products of New England orchards.

### Driverless Locomotive

GERMANY possesses a miniature but very useful railway, to which no parallel is found in this country. The railway is utilized for the carrying of salt from the salt mines at Stassfurt. The trains consist of thirty trucks, each carrying half a ton of salt. The engines are electric, of twenty-four horse-power each. As it approaches one of the stations, of which there are five along the line, the train automatically rings a bell and the station attendant turns a switch to receive it. The attendant is able to stop the train at any moment. To start the train again the station agent stands for a moment on the locomotive, switches the current, and then descends again before the engine has gained speed.

### Foreign Trade of Japan

THE "Annual Return" of the foreign trade of Japan, just received by the Department of Commerce and Labor, shows that Japan has made rapid progress in her foreign commerce during the past decade, her trade with the United States showing a particularly rapid increase. The imports into Japan in 1904 were the largest on record, amounting in value to \$184,938,000, as against \$157,933,000 in 1903. The exports from Japan in 1904 also established a new high record, being \$158,992,000 in value, as compared with \$144,172,000 last year. During the past ten years Japan has imported about \$200,000,000 more than she has exported, the excess of the imports over the exports averaging about \$20,000,000 annually. Japan imports most largely from Great Britain, British India, the United States, China and Germany, those five countries supplying in the neighborhood of 77 per cent. of her total imports. Of the exports from Japan the principal countries of destination are: The United States, \$50,423,000; China, \$33,857,000; France, \$18,087,000; Hong Kong, \$14,024,000; Korea, \$10,154,000; Great Britain, \$8,787,000; and Italy, \$6,011,000. The United States has increased its proportion of imports into Japan from 8 per cent. in 1884 to 16 per cent. in 1904. The principal articles now imported into Japan from this country are kerosene oil, flour, raw cotton, machinery, iron and steel manufactures,

leather and cotton. Japan's principal exports to the United States in 1904 were raw silk and waste, silk manufactures, tea, mats and matting, porcelain, earthenware, and camphor.

### Municipal Traction in Glasgow

THE arrival in this country of James Dalrymple, general manager of the Glasgow Street Railway Company, who has been giving Mayor Dunne of Chicago the benefit of his experience in developing street railways, has called public attention to the interesting evolution of the municipal ownership idea and practice in Glasgow. In Scotland socialism and municipal ownership are not related, and so all complications on the score of socialistic propaganda are eliminated from the transportation problem as Scotchmen have to deal with it. While Mr. Dalrymple is sure of the success of the Glasgow experiment, he is wary in recommending it to Chicago, realizing the difference in situation between these two cities. The reason why Glasgow took the operation of the street railways into its own hands was that it was not satisfied with the service it was getting. The installation of the new system has thus far cost about \$18,000,000, but of this sum the city has paid off during the past four years nearly \$5,000,000 through its surplus. Glasgow has no "strap scheme" — a device which struck Mr. Dalrymple as decidedly humorous — since every passenger is guaranteed a seat, while congestion at the end of the lines is unknown, only the loop system being in operation there. Great powers are vested in the general manager, who knows nothing of politics, and conducts the great system strictly on business principles. A much higher standard of public interest prevails among the people of Glasgow than obtains in many American cities, which accounts both for the ease with which the city acquired the railways and for the success with which the railways are run.

### Navvy Mission in England

IN the old days in England canals were considered means of inland navigation, and the laborers employed in digging them were termed "navigators" — a word which was afterward shortened to "navvies," and applied to day laborers of various kinds. An important work has been accomplished among these rough men by the Navvy Mission, which recently held its annual meeting, the Bishop of Bristol presiding. The Bishop called attention to the fact that in former times the advent of navvies was considered a great curse in any part of the country where they temporarily settled, but now complaints are few. This change

has come about largely through the work of the Mission, though also from the fact that a better class of men is now obtainable for that kind of work. It is estimated that one man is killed in England for every \$150,000 worth of work done by laborers. In the South African war England lost 5,000 men out of 200,000 engaged, or a percentage little more than that of deaths on public works at home. One firm in England maintains a special chaplain for the benefit of the navvies engaged on large public works. The navvies are rightly described as the true empire-builders, making for peace and not for war, and bridging the gulf between men of different classes and races.

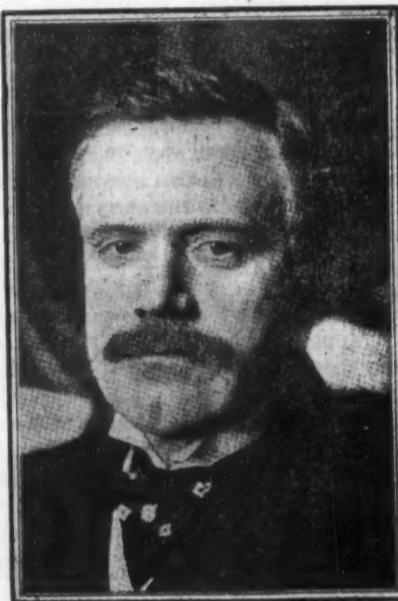
#### Decision Against Chinamen

THE humiliating experience of three cultured Chinese gentlemen, who are on their way round the world, and who were lately denied entrance at the port of Boston, calls attention to a recent decision of the U. S. Supreme Court, rendered in the case of the United States *vs.* Ju Toy, a citizen of this country who was born in San Francisco. Ju Toy left this country for a visit to China, and on his return was refused admission to the United States by the collector of the port of San Francisco. The action of the collector, taken under the Chinese Exclusion Acts, was affirmed by the Secretary of Commerce and Labor. The far-reaching effect of this decision has hardly yet dawned on the minds of the American people — for under it the President and Federal officials may practically pass sentence of exile on any American citizen, whether a Chinaman or not. The power of banishment is thus made absolute, since Congress may deal with Frenchmen, Englishmen or Irishmen as it has with Chinamen, and may give to the President or his officers the right to decide who may or may not remain in the land of their birth. When the people understand what anti-Chinese legislation logically means, as interpreted by the Supreme Court, they may bring pressure upon Congress to correct the abuses of which such legislation is capable in the hands of Federal officials, and to discriminate by law between common coolies and cultured Chinese travelers, of the kind who were recently held up in Boston, this cradle-city of liberty.

#### Weaver as "Ring Smasher"

MAYOR JOHN WEAVER, who has been brought into the bright light of public notice by his opposition to the gas lease, and who is now the real mayor of Philadelphia, with a determined majority of citizens committed to municipal reform behind him, was born in England forty-two years ago, came to Philadelphia in 1869, by hard work gained an education, and now stands in the front rank of the legal fraternity. Elected by the ring as a district attorney, he did not for awhile come into collision with the "bosses," and was chosen mayor two years ago as a political puppet. For two years he has been called a ring man. But when he went into office as mayor he declared that he would be guided by Almighty God alone in his every act, and soon began to show signs of restiveness under the galling yoke

of the ring rule. John Weaver is a devout Baptist and an enthusiastic Sunday-school teacher. It was when the ministers of Philadelphia almost in a body adjured him to stand up to his principles in political life that his backbone was stiffened into an inflexible attitude regarding the ring. He had always carried out its orders, when he did so at all, with an inward loathing of it and its methods. Waiting his chance until the legislature had adjourned and could not block his plans by special legislation, Weaver announced that he would veto the gas lease, and then immediately removed from office the director of public safety and the director of public works. Now that the Supreme Court of Pennsylvania has ratified those orders of removal, the ring is on the run, and its discomfiture has



MAYOR JOHN WEAVER

now been completed by the deposition from office of the head of the Civil Service Board. So remarkable has been the popular uprising against the ring in Philadelphia that Mayor Weaver's exhortation: "Let us stand together and make Philadelphia the first of American cities!" seems about to be realized. He has the power to turn out of office some 20,000 "tax-eaters," and he is showing a brave determination to exercise this power for the good of the public. The overturning in Philadelphia has been accomplished largely through the intense patriotic fervor of the reform leaders, who have induced the people in large groups to take this oath: "Before God and men, without regard to party or politics, we hereby pledge our life, liberty, and sacred honor to the complete overthrow of despotic methods in municipal affairs, and the restoration of American principles." Weaver has been very successful as a "ring-smasher," but it now remains to be seen whether several thousand Philadelphians, who will lose little perquisites and benefits by the overthrow of the ring, will stand up to their principles notwithstanding. The Mayor must remain outside the ring, but the unnamed multitude is in danger of backsliding. It is to be hoped that Philadelphia will maintain its splendid fight against bossism to the very end.

#### Population of Washington

THE police census of Washington, just completed, shows a total population at the national capital of 323,346 — an increase of 44,628 over the Federal Census returns of 1900. Of the total population, 153,927 are males and 169,419 females. The greatest increase has been among the white inhabitants, who now number 227,812, while there are in Washington 95,534 colored people. Of the whole number of whites, 110,669 are males and 117,148 females. Of the colored people, 48,258 are males and 52,276 females. According to the census of 1900, the percentage of white increase in ten years was 23, and of colored increase 14. The census just closed shows that in eight years since the last census was taken by the police there has been a white increase of 20 and a colored increase of but 8 per cent.

#### Scandinavian Crisis

THE political relations between Norway and Sweden have not yet been ruptured, nor are they likely soon to be — at least while King Oscar, who has resumed power in order to frustrate the scheme for separate consulates, lives — but the situation has developed considerable bitterness of feeling in the two countries. The Norwegians profess no desire to go to war over the issues involved, and, with Russia ready to take immediate advantage of any dissensions over the border, will hardly dare to cut loose from a defensive alliance with Sweden. Russia's ruthless annexation of Finland brings her within striking distance of the Norse Finmark. The contract between Sweden and Norway is indissoluble, however intolerable it may be for the Norwegians to recognize Sweden's seniority. For a number of years past the Swedish Parliament and Ministry have promised to concede a separate consular service for Norway, provided that the Norwegian consuls shall recognize, so far as their functions are diplomatic, their subordination to the Swedish Foreign Ministry. Such an adjustment would be difficult, though perhaps not impossible. The situation is one to test to the utmost King Oscar's exceptional capacity as a peacemaker.

#### New Secretary of the Navy

PRESIDENT ROOSEVELT has selected Charles J. Bonaparte to succeed Paul Morton as Secretary of the Navy on July 1. Mr. Bonaparte has made a good reputation as a lawyer, but is chiefly known as an ardent reformer. It is probably the latter consideration that has been influential in moving the President to invite him to a position in the Cabinet, and it is within the realm of probabilities that Mr. Bonaparte will become Attorney-General when Mr. Moody retires from that post one year hence. It appears that Mr. Roosevelt's object in taking Mr. Bonaparte into the Cabinet now is to familiarize him with the Administration's policy regarding the trusts. The "regulars" are not highly pleased with the appointment, but the Senate will probably confirm it. The new Secretary of the Navy has declared himself in accord with President Roosevelt's views respecting the necessity of a very strong and efficient Navy.

## NEW YORK LETTER

"HOLLAND."

I DON'T know just why it is, but often times the first Monday after Conference is made up of odds and ends, the scraps from former meals—hash, indeed. It does not seem at all difficult to look ahead and provide for it, for we always do have a first Monday after Conference in the Preachers' Meeting, but usually the "business committee" fails to attend to it in a systematic way. As it is the last Monday in the administration of the old committee, it may be that they become just a trifle careless, and it may be true that at least half of the committee have been jostled loose at the recent Conference sessions, and so are busy planning for an immediate move. At any rate, whatever be the predisposing cause, the program of the first meeting after the adjournment of the Metropolitan Conferences is usually made up on the spot.

This year, at the last moment, the com-



REV. PHILIP M. WATTERS, D. D.  
Presiding Elder of New York District

mittee pounced upon three preachers, one from each of these big Conferences, each to tell the story of his recent Conference session. Rev. Dr. George C. Wilding stood for the Newark Conference, Dr. A. E. Barnett for the New York, and Dr. George P. Mains for the New York East. Each speaker touched up the unique features of his Conference; and from the addresses it was apparent that the evangelistic note sounded true and clear in each Conference; indeed, nobody seemed to question it. It seemed to require less effort to get the preachers into the morning prayer service than in other years, and these services seemed to be unusually well attended and spirited.

The making of new presiding elders is always an interesting and even exciting process. In the Newark Conference no new men were hoisted into the saddle; the old ones all continued. In the New York East two exceptionally good presiding elders were swapped, or exchanged districts. However well fitted the men are for the place, the principle of such exchange is open to serious criticism, and it will be unfortunate for Methodism should the practice ever become at all common. It would tend to raise up a class of ambitious men in the various Conferences who would play into each other's hands. Many men well suited to the office would remain undeveloped, and the church would lose their undiscovered gifts. And the eldership has a

peculiar tendency to develop the loyalty of preachers to the system of our church, as perhaps no other position does.

The selection of two new presiding elders in the New York Conference seems to meet with pretty general approval. Of course those few men who feel pre-eminently qualified to ride a district think it might have been slightly improved. These, too, may some day have their innings. Rev. Dr. Philip M. Watters, of the New York District, has been preaching for twenty years. He is rather under medium size, compact and quick, is level-headed, broad and fair, and will make a faithful and painstaking presiding elder. Rev. Arthur Jamieson, of the Newburgh District, has been in the ministry but fifteen years, and is comparatively youthful. His family is not sufficiently large to seriously embarrass him or to impede his progress over that good-sized district. His friends predict a successful administration of affairs by this new presiding elder. Especially do we look for good returns from these two young presiding elders because, as should always be the case, the office sought the men, and not the men the office; and in this case it is probable that both men would have preferred to remain in the pastorate.

On a bright April Monday morning we had a most intelligent, clear and instructive address from Mr. T. C. I. Crain, the commissioner of the tenement-house department of the city government. Mr. Crain is a lawyer, but he looks and dresses and talks ever so much more like a preacher than an attorney, and seemed really to be one of us. He does seem to understand that intricate and tangled problem, and his address flooded the subject with satisfying light. Just to think that in 1904 ten rooms per day were opened up to the blessed sun light, and one hundred million dollars were spent for improvements. We wonder how many utterly darkened rooms—windowless rooms—are left? In this great Gotham there are 85,000 tenements—just about 500 to every active inspector, which would give each one ten buildings each week of the year.

The next Monday we were treated to a pleasing travel talk from our genial missionary secretary, Dr. Carroll, on his recent tour of South America in company with Bishop Neely. Dr. Carroll is not only broad chested, but broad-minded as well, and when he studies a field he is enabled to do it fairly and without bias, so that his official report possesses intrinsic value. It is after all a wise investment of men and money to send our strong men across the waters to make a painstaking study of our foreign mission-field.

On a later Monday morning the subject of the day was, "The Methods of Methodism," and the speaker was Rev. Dr. J. G. Gilbert, the secretary of the "Spiritual Culture Society"—whatever that may mean or be. Isn't it "carrying coals to Newcastle" to organize inside of the church such a society? What is the church of Jesus Christ but such a society, if it is anything? If it is not, in and of itself, such a society, can such a society inside of it do anything to galvanize it? Does anybody take this new society seriously? But then, this is the day for organizations and—new jobs.

On Monday, May 14, we had a great time of it. The Preachers' Meeting was held in the Metropolitan Temple, and the speaker of the day was Rev. Dr. Frederick B. Meyer, of London. That spacious church was well filled, and the great bulk of the audience was made up of preachers. A special invitation had been sent to the

other preachers' meetings to meet with us. Dr. Meyer is tall and angular, and looks much more like an American than a Briton. He looks quite a good bit older than he is, for he told us that he was but fifty-eight, and he felt that he could hope to preach for a few years more. Few of our preachers feel that they are near the end of their ministry at fifty-eight. What an easy, natural, colloquial style of utterance he has! At times he leaned carelessly upon the pulpit, and at others he would fling out a foot and plant it on top of the little table that stood upon the platform just below and in front of him. He was full to the brim of his message that he hadn't the slightest knowledge of what his body was doing with itself.

While the address was very simple and easy, a good strong framework fitted snugly inside of it. And this is about what he endeavored to cover: Some encouraging signs in the churches of Britain:

1. Destructive higher criticism has about spent its force, and the churches are breathing



REV. ARTHUR JAMIESON, D. D.  
Presiding Elder of Newburgh District

more easily and naturally and are returning to an evangelical and even evangelistic tone, which is throbbing with hope and promise.

2. The union of the free churches for united action in philanthropic, reform and religious lines of activity. They thus present a solid front to resist unjust laws, and to plan for civic righteousness in the towns and cities. In many of the rural villages the tyranny of the State Church can be opposed in no other way.

3. The unjust and severe persecution of the compulsory education act, which makes for priestly education at the expense of thousands of people who do not at all believe in it. The enforcement of this law and the sale of household goods in many Christian homes of sturdy Protestants is, after all, a real blessing to the free churches of Britain. It is making moral stamina and creating a firmer fibre all over the land. This will more than compensate for the loss of goods and the petty inconveniences suffered.

4. The front class men who are leading the Lord's hosts in England today is a matter of great joy to the churches. He cited such names as Clifford, Horton, Campbell, Sylvester Horne, Campbell Morgan, Jowett, and others. It is long since England was so richly endowed with leaders of such great ability and high character. It means much in the battles that are yet to be fought.

5. The presence of the evangelistic note. In large measure they feel themselves indebted to Hugh Price Hughes for this, and others like Gregory Mantle and Chadwick of Leeds have filled the air with it.

Dr. Meyer gave us a rare description of his visit to the Welsh revival region, and told interesting stories about that remarkable young man, Evan Roberts, who is evidently the chief human agent in that great work of divine grace.

**WHAT IS MAN?**

**W**HAT is man? He is in a body, but he is not a body. The anatomist may dissect man, but he will never find him; the chemist may resolve the human frame into its constituent elements, yet he can never analyze humanity. For man is more than the mansion in which he dwells, and spirit is something apart from the structure which, by its presence, it renders animated and attractive. Unless we have a true theory of man, we shall not have a correct theory of anything else. Anthropological views of things are necessarily imperfect and partially misleading, but at least they give us the germ of the idea of God, and afford a start upon the pathway to universal reality.

**CHARACTER MAKES DESTINY**

**D**ESTINY is what God is going to do with man, and what man is going to do with himself. Whatever may be the vague and vasty background to human life afforded by heredity, the pressing duty is for each man to determine what he is going to do today, in the present busy life now environing him. If God determines destiny He does so only along the line of moral conduct. Character makes destiny—is destiny in the making. Men will be beyond Jordan's flood what they are now amid the flux and flow of these earthly surroundings—only more so. Eternity is having its rehearsals now about us. Choices are being made every day for the timeless age. The great question, then, is not, Hamlet-like, "to be or not to be"—for there is no suicide for the soul—but to be good or not to be good, to love and serve God or not to serve Him.

**WHAT IS THE END?**

**A**LL life is full of seriousness. Burdens soon come to be imposed on even the little children, especially the children of the poor, and all stages of existence bring their own peculiar responsibilities, and test and strain human power to the utmost. Yet life is not a "dead march," but, to those who live it aright, an epic and a martial ode, evoking enthusiasm and calling for the exercise of the noblest heroism. We will not then listen to the cynic who tells us that life is but an empty dream, nor to the pessimist who says that it all ends in night and oblivion. Life is real, life is earnest, and, for the good who fulfill God's will, its goal is glory and its final fruiting perfect joy.

**NOTHING WITHOUT GOD**

**W**HENEVER we speak of the better, higher life of man we are obliged logically to define it in terms of God—for man is nothing save as God is for him, by him, in him, mindful of him, and dynamically active through him. Holiness is but God in the soul; character is His creation in the life; civilization is the outreach of His thought into human history. What men need more and more to do, if they are to be men in the fullest sense, is to let in this life and light of God upon their souls. Unless God and men are in

some high and sacred sense partners in life and experience, God will be defrauded of His own, and humanity will remain a very weak and impoverished affair.

**THE FIRST AND LAST THING IN LIFE**

**W**HY does the Epistle of James close so abruptly? In this respect the epistle stands alone in the New Testament, the nearest approach being found in 1 John 5:21. Some have thought that the formal conclusion of the epistle has been lost. Others, however, think, more probably, that the abruptness is that of emphasis. James had uttered a truth which he desired above all things to impress upon the minds of his readers, and he thought that he could not do that more effectively than by making it the last word he wrote to them. Last words are apt to be solemn, impressive, and memorable. That preacher does well who takes special care for the first and for the concluding sentences of his sermon, avoiding the lamentable and sometimes laughable mistake of closing on an anti-climax, as though, instead of climbing with his peroration to the very gates of heaven, he were sliding down in rhetorical riot over the precipice of Gadara. James, the least rhetorical writer in the New Testament, James, the most hard-headed and hard-hitting of them all, was yet guided by a sure instinct to put first things first and most important things last. So what he last says to his readers is this: "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Saving souls from death—what duty can be more urgent, what privilege more blessed? "If by any means I might save some!" was the glowing ideal that made Paul of Tarsus forever restless and impatient with the world, himself, and any life of easy indifference to the ends of all life. James was right. The first and the last thing in life is to save life—that is, to save souls.

**A Sermon for the Times**

**I**N this issue we publish a sermon that we were recently privileged to hear from Rev. Albert Parker Fitch, at Mount Vernon Church, this city. It was the first time we had listened to the successor of the lamented and greatly-revered Rev. Dr. Samuel E. Herrick. Not for many a day have we heard such a timely, sane, and prophetic sermonic message—a message for all men and women, summoning them, not to freedom from struggle and battle, but to relinquishment of ease, luxury, and selfish exclusiveness, finding their chief concern in doing and suffering hardship to win this world to Jesus Christ. As this minister plunged the truth into our own soul, convincing of righteousness and judgment then and there, and securing the involuntary promise to live better and do more Christlike work—the one real test of preaching—it seemed as if Bishop Foster or Phillips Brooks were preaching again, or that we were listening to Dr. George A. Gordon in his overwhelming appeals for righteous living after the Christ pattern. Mr. Fitch has come to his place and work. He is one of God's men for this hour in this city. We urge our readers to

prayerfully brood over and accept his message.

**Interesting Educational Facts**

**T**HE Report of the Commissioner of Education, just issued for the past year, shows a total enrollment in all the schools and colleges of the country, public and private, general and special, of 18,187,918. Of this number those in public institutions were 16,466,189. The value of common school property is given at \$643,903,228; money received and expended for the support of the schools, \$251,637,119, or \$3.15 per capita of population. The total number of teachers in the common schools is 449,287, of whom 117,035, or 26 per cent., are males. The average monthly wages of male teachers is \$50, and of female \$40. The per cent. of the total population enrolled in the common schools the past year is 21, or about 71 per cent. of the entire number of persons between five and eighteen years of age.

The percentage of male teachers in Massachusetts, Connecticut, Rhode Island, and New Hampshire, is just the same—precisely 9; having fallen to that in 1902 from 13, 23, 20, and 17 in 1880. The percentage in Vermont is 12 and in Maine 14, having fallen from 17 and 27. From 1870 to 1880 the proportion of male and female teachers in the country remained practically unchanged, standing in the ratio of two to three. But now places of all grades are filled by women, from that of State superintendent down, and there are in the whole service three women to one man.

A table is given showing the amount expended for public schools for each \$1,000 of true valuation of taxable property in the twenty largest cities of the United States in 1902. The results of the computation are a little surprising. The rank is as follows: Newark, \$5.23; Buffalo, \$4.79; Washington, \$4.64; Chicago, \$4.38; Minneapolis, \$4.32; Providence, \$3.83; New York, \$3.81. Boston is near the bottom of the list, standing at \$2.64, with only four cities of the 20 coming lower, namely, Baltimore, Detroit, Pittsburgh, and San Francisco, which latter expends \$1.69.

The figures show that about 70 per cent. of all the higher institutions of the country (638 all told) are under the control of religious denominations, while the remaining 30 per cent. are non-sectarian, and about equally divided between those under public and those under private control. The Baptists, Presbyterians, and Roman Catholics have each 10 per cent.; the Methodist Episcopal Church, 9.4; the Methodist Episcopal Church, South, 6.7; the Lutheran, 4.4; and the Congregational, 3.6.

The total number of students now under higher instruction is 2,943 to each million of the population, or one student to 731 people, whereas thirty years ago it was one to every 1,694 people, which shows the great increase in the number who are getting the higher education. The aggregate endowments of all institutions, public and private, is \$185,944,668. The benefactions to colleges have greatly increased, from \$6,532,157 in 1893 to \$17,039,967 in 1902, and one year, 1899, surpassed this last amount by nearly four millions. The aggregate given in the last ten years is \$115,500,000.

In colleges and universities supported by public funds the female students are 20 per cent.; in private institutions they are 40 per cent. Oberlin College inaugurated the policy of coeducation in 1833, and in the seventy years since about 72 per cent. of the colleges and universities have adopted the plan of admitting the two sexes on an equal footing. Of pupils enrolled in private schools nearly one-half are in coeducational schools; and in the higher institutions 62.5 per cent. of all undergraduate

students are in coeducational institutions. Up to 1870, says the Commissioner of Education, the indications were that coeducation would be the policy of the West and separate education that of the East. But the opening of Boston University in 1869 with coeducation as a distinctive feature, and the admission of women to Cornell in 1872, changed all that, and the progress of the new policy since that date has been almost as marked in the East as in the West. In 1872 the number of coeducational colleges was 97; in 1902 it was 330. The ratio of women students in the total undergraduate enrollment is now 25 per cent., but there has been an absolute increase in the number of men students in the colleges admitting both sexes. The coeducational institutions include two thirds of the largest in the country and one half of those most richly endowed. The increase in the number of men in the undergraduate departments of the coeducational institutions during the past ten years is much greater — almost twice as great — as in those for men only, which serves to shew pretty plainly that men students are not generally opposed to the presence of women in the college classes. The policy of coeducation is also steadily advancing in Europe as the old feudal forms of society give way. There are at present 86 universities in Europe to which women are freely admitted, and 26 others where they are admitted in part.

The proportion of the total population enrolled in the elementary schools is 21 per cent. in the United States and in Ontario; it is 20 in Switzerland, 18 in England, 17 in Scotland and Ireland, 16½ in the German Empire, 14 in France and Austria, 11 in Japan, 7 in Italy and Spain, and 3 in Russia.

The attendance in private high schools and academies is nearly equally divided between non-sectarian institutions and those under denominational control. In the former there are 50,574 pupils. The Roman Catholics have 16,786; Baptists, 7,039; Methodist Episcopal Church, 5,856; Methodist Episcopal Church, South, 2,710; Episcopalians, 4,747; Presbyterians, 4,076; Congregationalists, 2,787.

The Roman Catholics have in all their schools a total enrollment of over one million pupils, nearly all, of course, in elementary. They claim, in secondary schools for boys, 14,127; for girls, 20,874; and in colleges and universities, 4,010. About one-half the Catholic children of elementary school age in the country are in the parochial schools. They aim at getting control of all the Catholic youth, and then at getting a share of the public school funds. They now spend on their schools, from their own pockets, after contributing to the public schools, about \$25,000,000.

The number of students in theology is now 7,343, advancing from 5,242 since 1880; in law there are 13,912, advancing from 3,134; in medicine 26,821, advancing from 11,929.

Of libraries in the country, with 1,000 volumes and over, there are 6,969, and the number of volumes is 54,410,002. New York has 924 of these libraries, and Massachusetts 624.

Two general remarks of the commissioner may fitly be quoted in concluding these notes from the extremely valuable volume (1216 pages) he has issued. He says: "With all the interest displayed in building gymnasias and collecting appliances, too little attention has been paid to developing the science and art of physical training, and too much prominence allowed to athletic ideals, methods, and aims." "Two sources of weakness are the uncertain tenure of school teachers and the lack of men teachers. The average term of serv-

ice of women teachers does not perhaps exceed four years."

#### Bishop Burt at Rome

THROUGH the courtesy of Dr. N. Walling Clark, of Rome, we have a copy of the *Roman World* of May 13, which contains a full account of the splendid reception given by Dr. and Mrs. Clark to Bishop and Mrs. Burt in the monumental Methodist mission building which stands on Via Firenze, in the very centre of new Rome, close to the Quirinal Palace. Among the distinguished guests were the new American ambassador and daughter, Mr. and Miss White, Mr. James Stokes, the princely giver to Y. M. C. A. work the world over, and his bride of a month, the daughters of General Ricciotti Garibaldi, the Baroness Franchetti, Signor Sgambati, the most renowned pianist of Italy, and many more. The music was of the highest order, likewise the collation, and beautiful flowers everywhere perfumed the air. The company numbered some 250, and was very cosmopolitan in character.

Bishop Burt's residence of eighteen years in Rome has endeared him to large numbers who delight to do him honor. He preached on Sunday a very impressive sermon to a large congregation. At the close of the discourse there was unveiled a bust of the Bishop, made in pure Carrara marble by the well-known sculptor, Tadolini, and presented by the ministers of the Italian Methodist Episcopal Conference and other friends as a monument to the Bishop to whom is due the credit of the erection of this Protestant landmark in the Eternal City. His many friends in New England will greatly rejoice at these tokens of the well-deserved esteem in which this distinguished son of Wilbraham Academy and Wesleyan University is held.

#### Rich --- But a Helper

THE old phrase, "poor but honest," was never anything but a slander and a libel. In these modern days, to find a person who is very rich, not only honest, but thoroughly useful, highly moral and public spirited, is far from common. Such cases do occur, however, and (are we not correct in saying?) with increasing frequency. We referred not long ago to the splendid career of Mr. Baldwin. And now another conspicuous instance of similar excellence commands our heartiest meed of praise. A few days ago, in Litchfield, Conn., the source of so much that is illustrious, died, at the early age of 44, Capt. F. Norton Goddard, of New York. He was born to great wealth, inheriting from his father some \$6,000,000, and was, of course, reared in luxury. But instead of lapsing into the useless idleness and littleness which seems to content the small souls of so many of this class, he determined to make something of his life by rendering what service he could to the less happily placed masses of New York city. To this end he went to live in a tenement on the East Side, and joined a group of laboring men who gave themselves the name of the Civic Club and worked for the betterment of local conditions. A relentless campaign was conducted, among other things, against the policy game, until at last the anti-policy law was enacted, and "Al" Adams, called the "policy king," the chief backer of the gamblers, was convicted. The Western Union Telegraph Company, furthermore, was forced by Capt. Goddard's exertions and exposures out of its disgraceful partnership with the pool-rooms. He entered actively into local politics, and, as leader of the 20th Assembly district, worsted Tammany at its

own tactics in that vicinity. He engaged, also, in extensive charitable work. In short, he was a man fully conscious of his responsibilities, and resolved to make the most of himself in large usefulness — a man after the pattern of President Roosevelt, whose friend he was, and whom he much resembled, except that he did not care for office. He was a shining light. How much we need in our public life a larger infusion of this element! It is more common in England than here. But we are not without hope that the fashion is spreading among us. It is very devoutly to be desired. Such men deserve much honor.

#### PERSONALS

— The *Inter-Nation* for May 25 prints a very fine portrait on its cover of "Hon. Edward H. Dunn, an honored Boston merchant and philanthropist who favors reciprocal trade."

— Prof. Sara A. Emerson, of the Lucy Webb Hayes Training School, Washington, D. C., will spend her summer vacation in Watertown, and may be addressed at 3 Irving St.

— Dr. D. K. Pearson, of Chicago, promises to give \$50,000 to Montpelier Seminary, provided the friends of that institution contribute \$100,000 more for an endowment fund.

— Mrs. Mary H. Blake, of Malden, announces the engagement of her daughter, Ethel May, to Ralph R. Stratton, M. D., of Melrose, son of Rev. Dr. and Mrs. F. K. Stratton.

— Dr. Davis W. Clark, presiding elder of Cincinnati District, will represent Boston University at the Commencement of Kentucky University at Lexington, by request of the faculty.

— Rev. and Mrs. J. W. Fulton, of Coral St. Church, Worcester, will celebrate the twenty-fifth anniversary of their marriage, Friday, June 9, from 8 until 11 p. m., at the parsonage, 25 Coral Street.

— Robert T. Miller, Jr., M. D., has just been elected second assistant in the surgical department of the Johns Hopkins Hospital, Baltimore, Md., of which Prof. W. S. Halsted is surgeon in charge.

— Rev. F. J. Follansbee, of Hull, has during the past two years attended the lectures and clinics in ophthalmology at the Boston University School of Medicine — the regular course — and having passed the examination, is now the possessor of the regular certificate for the same.

— The *Western Christian Advocate* of last week says: "Dr. W. W. Ramsay has been preaching in and about Cincinnati on recent Sundays — at Madisonville on May 21, and at the Columbia Church on May 28. He maintains his reputation, won through a long life of ministerial service, of a foremost Biblical teacher and pulpit orator."

— The trustees of Boston University have awarded the Jacob Sleeper fellowship from the School of Theology for the year 1905-'06, to Rev. George C. Cell, of Chambersburg, Kan. This fellowship yields \$500 annually, and is to be used in foreign study. It is the highest honor bestowed by the University for meritorious work. He will study at Berlin and Leipzig Universities.

— Dominic I. Murphy, secretary of the Panama Canal Commission, has been appointed to succeed the late Judge Albion W. Tourgee as U. S. consul at Bordeaux, France, one of the most conspicuous posts in the consular service. Mr. Murphy is a graduate of the University of Pennsylvania.

nia Law School, and has been for many years a prominent lawyer. He was held in high regard by President Cleveland, and is regarded with esteem by President Roosevelt. Mr. Murphy is well known in this city, as well as to official Washington.

— Rev. Dr. Alfred Noon delivered the Memorial Day address at Monson last Tuesday.

— Mrs. J. E. Toulmin and family, of Brookline, returned from a year's absence abroad on the "Cymric," Sunday evening.

— Chaplain E. R. Wilkins, after twenty-four years of faithful service at the State Prison in Concord, N. H., resigns the position.

— Rev. E. A. Blake, D. D., of Tremont St. Church, has returned from his tour abroad, and will resume at once the work of his pulpit and pastorate.

— Rev. S. T. Westhafer, D. D., of Fourth St. Church, Wheeling, W. Va., is unanimously invited to return for the sixth year. The last year has been the best of his pastorate.

— Rev. J. Frank Chase, of West Roxbury, will sail from New York, June 24, on the steamer "Königin Luise," of the North German Lloyd line, to spend the summer in Italy.

— Rev. J. S. Thomas, of the New England Southern Conference, residing at Collingswood, N. J., was in this city this week attending the Commencement exercises of Boston University. His youngest daughter, Miss Eunice T. Thomas, graduates from the School of Liberal Arts.

— Rev. Henry B. Schwartz, of Kagoshima, Japan, is coming home with his family for a furlough and to leave his two oldest daughters in school. He expects to arrive on the "Korea" about July 11. His address temporarily will be 674 West 38th St., Los Angeles, Cal.

— We are gratified to learn that Rev. Byron Palmer's uplifting volume, "God's White Throne," is having a generous sale, it now being in the third edition. The author has put himself into the book. Few have so wonderfully honored God through extreme suffering, or so greatly helped others who are in "the wine-press."

— Rev. Charles H. Hauger, just graduated from the Boston School of Theology, and last year pastor of the Groveland charge on Lynn District, has just been appointed assistant pastor to Dr. Charles Bayard Mitchell, of First Church, Cleveland, O. He will have charge of the thriving mission connected with that church. First Church now has five salaried workers — two pastors, two deaconesses, and a financial secretary.

— The Martha's Vineyard Camp-meeting Association, at its recent semi-annual meeting, passed resolutions of affectionate appreciation of the late president, Dr. S. F. Upham, expressing "profound regret at the loss we experience in the absence of his genial companionship, his skillful leadership, his ardent devotion to the interests of this institution, and his vigorous activity and zeal for the progress of religion here as elsewhere throughout the land!"

— Rev. Charles S. Davis, who left the New England Southern Conference at its recent session, writes from Minneapolis: "Just one word from the wanderer. I responded to the call from Minnesota, and am pastor of the Forest Heights Church of this beautiful city. I have been accorded a very cordial welcome, and find what appears to be a promising field of labor and opportunity. The Methodists of the city are deeply in love with resident Bishop Joyce, and the preachers are happy

in the assurance of his administration at the coming Annual Conference. We are following the example of Boston in forming a Methodist Social Union, and in response to the first call between three and four hundred Methodists sat down at the tables. I see no reason why our church may not contemplate a great future in this rapidly growing city."

— Rev. Dr. J. E. C. Sawyer, of Williams-town, is elected president of the Williams-town Ministers' Club.

— The lecture by Edward Howard Griggs on St. Francis of Assisi in People's Temple last Sunday night, was heard by about two thousand people, and it was marked by clearness of intellectual vision, high ethical standards, strength and elegance of material, and a very pronounced and dominant spiritual tone.

— We are happy to announce that Mr. W. T. Rich, so prominent and useful in our denomination, who was recently seriously hurt in being thrown from his carriage, is making steady improvement. The injury to his head was so severe and dangerous that his recovery is necessarily slow, but his physician is confident that it will be permanent.

— Dr. Borden P. Bowne, who is to make an all-round-world tour, sailing from San Francisco in August, is receiving many and urgent invitations to deliver lectures and addresses at missionary centres and institutions. His distinguished reputation as a theistic philosopher and metaphysician has preceded him. He will comply with the requests to hear him as far as time and strength will permit.

— There was a pleasant gathering at the home of Rev. Dr. Alfred and Mrs. Jennie L. Noon, in Everett, May 17, in honor of the twenty-fifth anniversary of their marriage. A surprise was arranged by their children, managed by Miss Helen, one of the daughters. A silver service from the children was one of numerous gifts. The supper guests were from Cambridge, Dorchester, Hyde Park, Everett, Melrose and Forest Hills. Forty letters of congratulation, from eight different States, made the occasion memorable.

— Rev. Peter Merrill, the only surviving member of the original Vermont Conference, died at the home of his daughter, Mrs. J. M. Jeffords, at Enosburg Falls, Vt., May 24. His funeral was attended on Friday, May 26, in charge of Rev. Sylvester Donaldson, an old-time friend, assisted by the presiding elder, Rev. G. W. Hunt. Several of the near-by ministers were present. For years Father Merrill had been laid aside from work, but was kindly cared for by his son, Hon. Olin Merrill, and his daughter, Mrs. Jeffords. One of the old-time Methodist warriors has truly gone home; and the world is better and heaven richer because he lived.

— Rev. Benjamin B. Bigstaff, who died recently, was known as the "mountain evangelist," and for many years did a noble and self-denying work among the mountain whites, our "contemporary ancestors," in the highlands of Kentucky. Latterly he had made his home at Frozen Creek, Ky. Mr. Bigstaff was a Confederate scout, and in that capacity dared many risks. His thorough acquaintance with the hill regions of Kentucky he turned to good account in his later campaigns for the Cross. He was a high-minded, conscientious man, whose influence in turbulent Breathitt County was always on the side of law and order, and made for education and social betterment. The life work of such a soldier of the Cross is a strong incentive to missionary zeal in every section of the country, whether of

lonely mountains, billowy prairies, or populous city.

### BRIEFLETS

Secretary Cooper sends the official Year-book of the New England Southern Conference.

An unusually attractive and strong program is that which Rev. G. F. Durgin has arranged for the Epworth League Assembly at Sterling, July 3-8.

Bishop Hartzell estimates that the white man's rum is responsible for the death of 200,000 black men in Africa every year through the diseases that it induces.

An extended report of the anniversaries and Commencement exercises at Boston University, in progress as we go to press, will appear in the next issue.

A committee from the board of managers of the Freedmen's Aid and Southern Education Society, consisting of Bishops Walden and Spellmeyer, Secretary Thirkield, Drs. Nast and Weakley, and Mr. G. B. Johnson, have just returned from Fort Worth, Texas, where they went, on invitation of members of the Chamber of Commerce, to consider plans for the enlargement of Fort Worth University. The strong hold that President MacAdam has on the city was indicated by a banquet tendered the committee by leading citizens, and the provision made for the entire expense of the committee.

The baccalaureate sermon preached by Bishop Goodsell last Sunday before the students, teachers, and many patrons and friends of Lasell Seminary, prepared especially for the occasion, was so timely, helpful, and inspiring, that we shall publish it in full at an early date.

Hamilton S. Conant, general secretary of the Massachusetts Sunday School Association, was asked the other day at a conference whether he laid as much stress on personality as on preparation, in the work of Bible school instruction. He replied by saying that he emphasized both, and that he was prone to put his thought on the subject in the form of this equation: "Personality plus preparation equals power." That equation might profitably be pondered by ministers and platform speakers as well as by Sunday-school teachers.

A ministerial retreat will be held at Hartford Theological School, June 7 to 9. Prof. Denney, of Glasgow, Dr. C. L. Goodell, and Dr. Floyd W. Tompkins are to be the speakers. The subjects to be considered are: "The Aim and Method of a Ministerial Retreat," "The Substance of the Christian Faith," "The Minister and his own Soul," "The Devotional Life," "Moral and Spiritual Dangers of the Minister."

Lord Chesterfield described good breeding as consisting of "much good sense, some good nature, and a little self-denial." If the definition is faulty it is by deficit, in not insisting on great self-denial as a constituent element in polite manners and a Christian culture. It is not easy work being polite, in the full, rich sense of that word. Courtesy often costs a good deal, but it is worth all it costs.

William Jennings Bryan — who delivered a telling address on foreign missions be-

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## AN INTERPRETATION OF SANDFORDISM == I

REV. N. H. HARRIMAN.

"YOU would think I was acquainted with the whole catalogue of crimes, to read the papers of Jericho, and listen to the ministerial criticism of Ai, and hear the curses along the slopes of Beth Horon."

In these words the now notorious "Rev. F. W. Sandford" of Shiloh, leader of "The Holy Ghost and Us" movement of the sandhill of Durham, Maine, "sized up" public sentiment toward himself, and flung back defiance at the denominations.

That was in 1900, when he was teaching his students the "Art of War" as illustrated by Joshua's conquest of Canaan. His whole movement is pitched to the key of "war," and his indifference to criticism is shown by the words that follow the above: "Nevertheless, we are alive and continue unto this day; the sun still shines in the heavens and waits on us: and the peace that passeth understanding garrisons our souls day and night."

Is this defiance real? Or is it acting? Since that day he has had occasion to think many times of this indifference to public opinion. In September, 1903, I published my first article telling the public what takes place at Shiloh under the claim of the highest Christianity. In January of the next year he was indicted for cruelty and manslaughter; was convicted of cruelty in making his own son fast three full days, without food or drink, the child being but six years of age; was tried for manslaughter in causing the death of a lad who died in a forty-hour fast, ordered when he was in the advanced stages of diphtheria; the jury disagreed; was tried again and convicted, one year ago; got a new trial on a technicality; and his third trial for manslaughter is put down for next September.

Still he defies public sentiment, which is strong. Still the facts multiply against him. He claims it is "persecution" by the world because he "practices the Bible." His followers believe this. Some fear he is reaping the benefits of martyrdom, as one "persecuted for righteousness' sake;" and the public in general hardly know what to think. In this sense he is "a live issue" in the religious world.

Since it was my unhappy lot to have been drawn into this strange sect in the pursuit of a non sectarian and universal Christianity, and to have tested its claims and submitted to its disciplines for three years, it has been thought that my painful experience with the system and the man fits me to understand it. With this thought I am asked to interpret it to the religious public, and I have consented, hoping that the good it may do will compensate for the embarrassment and humiliation that necessarily attend the publicity.

## The System Explained

I sounded the system to the depths, shirking no suffering. I know that I understand it. I would that I had the ability to interpret it clearly — not alone for the general Christian public, but for any who may be thinking favorably of the claims of Sandfordism. If I might reach, also, some still enslaved, including two of my own precious children, to the breaking of their fetters, my joy would be great.

No man has suffered from Sandfordism more than I have; yet I would be quite fair to the system, and I am sure that I have no personal ill will toward the leader. I fear no danger that I shall overstate the defects of the system or the faults of the man; but I would be careful not to underestimate the

subtle attractiveness of both, nor fail to make clear its power over the lives of those whom it ensnares and so shrewdly enslaves. With the latter I will first deal.

I would insist, then, that in my opinion nothing is gained by underestimating the strange ability of the man Sandford, or of writing him down as a vulgar agitator of crude nature, coarse conceit, capturing with silly pretences a class of mental incompetents. They deceive themselves who think it. There is much in the religious world today that will to the thoughtful account for Sandfordism and its spread, without their being either too hard upon those who get caught by it, or too much disposed to felicitate themselves that they did not

The fact is, and serious men and women will agree with me, that there are many hungry hearts in our churches who, like Evan Roberts, are mourning night and day over what they regard as "the failure of Christianity" — to put it in his words. They hear doubts cast upon the Holy Book. They see it mutilated, "wounded in the house of its friends." They deplore the weakness of the Christianity about them. When one comes along who claims that the Bible is literally true; that the God of the Bible is faithful to keep the promises of His Book to those who will faithfully practice His precepts; if such a one seems to give proofs of his contention in marvelous results accomplished in that way, is it strange that some are ready to sacrifice all to put the Bible to the test?

That is Sandfordism, as it first appears to its victims — or was, five years ago. No system ever made claims better calculated to appeal to the heroic spirit in Christians than the Shiloh movement made before it degenerated into "Sandfordism."

And no religious leader ever knew better how to lure on into gradual enslavement, into utter helplessness, than does F. W. Sandford. His skill in this regard is little short of preternatural. And when once "captured" — that is a Shiloh term — no Shilohite is to blame for remaining with him, as I shall undertake to make clear to those who know how to judge spiritual phenomena. Indeed, from one view-point, that of the terrorism of the system, the marvel is that any ever escape him.

Sandfordism will deceive if possible the very elect. First of all, the man claims to teach and practice the whole Bible; and when seeking to capture people he certainly appears like a man who really thinks that he does both. And when he points to the genuineness of his marvelous results he seems really to believe that they are genuine. Once captured, you are never allowed to doubt their genuineness.

Let me now recite

Some of the Teachings that he claims that the system stands for, and tell me for which of these you will crucify him.

He claims that God is almighty; that Jesus Christ is the same yesterday, today and forever; that the Bible is God's inspired Book, and that He stands behind it with His almighty; that it teaches a salvation that saves to the uttermost; that therefore Christians may be victorious all



REV. N. H. HARRIMAN

Rev. N. H. Harriman is a Baptist clergyman. He is a graduate of Harvard University and of Bangor Theological Seminary. He served the Baptist Church in Malden when they were finishing their new meeting house in 1891 for seventeen months, and saw the fine structure dedicated free of debt, raising \$36,000 on the night of dedication. He was for several years an evangelist from the Clarendon St. Baptist Church of Boston, having been baptized by the late Dr. A. J. Gordon in 1890. He remained a member of the church, with his wife and oldest son, until he removed to Tacoma, Wash., in 1896. He was in Tacoma when he heard of Sandfordism. He had been seeking an ideal Christianity for several years. As he expressed it, he thought that Mr. Sandford had something that he had not, so he joined the forces and came East. Personally, Mr. Harriman impresses one as a man of dignity and force. He is a cultured scholar, of extremely strong spiritual characteristics, and carries an impression of modest bearing and gentle manner. He is a pleasing conversationalist and a vigorous writer and speaker. He has been closely identified with Shiloh's work for three years — one of the inner circle. He was one of the Jerusalem party. He has conducted work in special lines for Mr. Sandford. His wife and family have been at Shiloh, and a son and daughter are still there, having wholly cast their parents off. He has been in a position to make his statements worthy of consideration — not the work of an idle "investigator."

get caught. Soldiers get out in front of the line in battle sometimes; but do not some lag behind the danger zone? And the color-bearer who lets his enthusiasm carry him in advance of the line in battle is not the only one who may be blameworthy. So much I think I may say in defense of my fellow sufferers from Sandfordism and of myself. I would scarcely think of claiming

system stands for, and tell me for which of these you will crucify him.

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## THE JOY OF THE DIFFICULT LIFE \*

REV. ALBERT PARKER FITCH.

Pastor Mount Vernon Church, Boston

*"Thou therefore endure hardness as a good soldier of Jesus Christ." — 2 TIMOTHY 2:3.*

**T**HREE are the words of a veteran to a raw recruit, of an old soldier to his youthful standard-bearer. If ever there was a man who had a right to pen such lines, and who knew by experience the high and martial joys of a difficult life, it was Saint Paul. His was no faint hearted or uncertain Christianity which feared severe tests or rude exposure. His faith was not too soft and dainty to stand contact with the cold and indifferent air of the world. Throughout all his letters, whether written to churches or to individuals, there breathes the strong magnetism of an aggressive and courageous religious life, which expected obstacles and rejoiced in difficulties. Sometimes he likens his inner life to that of the wrestler: and so fight I, says he, "not as one that beateth the air." Again he is a runner, looking not to the things that are behind, but to those that are before, and running, not in one desperate spirit, but with a collected patience, the race that is set before him. He is splendidly positive and vigorous in all his spiritual advice, and he cries out at the end, in the joy of that strength which is the glory of a man: "I have fought a good fight, I have finished my course, I have kept the faith."

Now it is this bold and virile leader of men, grown aged in the sufferings and victories of Christ, who dictates the words of our text. He is writing to the youth whom he loves, to the lad whom he converted at Lystra on that first missionary journey, and whom he calls his own son in the faith, and he bids him to come to the front where he may help to bear the burden of the perils and difficulties that are thickening fast about the infant church. He loves this boy, and you might expect that the old warrior would wish to shield him from the perils and fatigues of his own career. But, on the contrary, he sends a call to action: "Come out and help us! I am a prisoner chained night and day to a soldier of the Praetorian guard. The emperor has followed his firing of the imperial city with the more dreadful fires of Christian persecution. We need young blood, fresh energy, a boy's hope with a man's will. Come to the firing-line!"

How fundamentally divergent is this from the modern point of view! Not the heroic, but the comfortable, is the goal of our desires. Time was that young men expected, and were glad, to live simply, think highly, work hard; time is that an elaborate household, an easy time, an irresponsible mind, is their desire. They do not accept life with enthusiasm; they question life with criticism. Time was that education was a discipline, a rigorous but wholesome discipline, and the child must study his books; time is that education is a pleasure, and the child may study his inclinations. Time was that the profounder and more solemn realities of human lives — the horror and significance of sin, the responsibility of the individual soul, the sovereignty and power of God — were a preacher's themes. Those were the days when strong men filled the churches, and the brightest minds of the age from Calvin and Melanchthon down through Taylor and Butler to Edwards and Brooks occupied the pulpits. But today, the sterner facts of life left in tacit abandonment, we

proclaim ethical influence in the place of personal conviction, and tell men not how high and hard, but how commonplace and easy, life really is; and the average sermon, as we well deserve, is delivered chiefly to old women and children. Not the straight and narrow, but the broad and easy, path meets the desire of these times. "We're never young but once; let the young people have their fling." How often do you hear fathers and mothers saying: "I worked hard for my money, but my boy sha'n't have to — let him spend it. I had to count every penny — he shall never know that humiliation." The boys of yesterday, who are the men of today, are the ones that began at the bottom and worked up; but the boys of today expect to begin near the top, and then be pulled the rest of the way. The desire of this generation is to pass quickly and easily on into happiness without the personal preparation of discipline which is the inevitable condition of happiness.

But over against this soft and easy age, like Elijah over against the prophets of Baal, stands Saint Paul. He turns to the church, with its conventional faith, its stereotyped lives, its religious indifference; he turns to the world, with its dread of pain, its aversion to sacrifice and self-denial, and he sounds the note of a bolder and a freer age. Your world, he says, is full of suffering, loneliness, poverty, distress. Remember the dreary rooms sheltering barren lives hidden away in the shadows of your city streets. Remember the young men and women growing up almost within a stone's throw of your mansion doors with no adequate spiritual, mental, bodily advice, given no good standards whereby they may detect the true and permanent from the false and transient. They need the illuminating glints of friendship; they need the spiritual tone, the common elevating bond of an active, devoted, loyal church. They need to have the self-control, the fidelity to duty, the reverence for God, which your fathers taught to you. I charge you every one, says the Apostle, come out, and take your part in alleviating the burdens of the world. It is a call to the Christian joys of the difficult life. It is a command to accept the burdens and responsibilities, as well as grasp the joys and privileges, of Christian discipleship. It is a rebuke to every self-centred, self-satisfied life. It is a repudiation of the man who is content to be a shirk when he ought to be a soldier. Take your place, every one of you, in the modern battle!

Now there are two great facts to be noted about this call to the difficult life: First, that to shrink from it is to relinquish your manhood, and, with it, all hope of happiness; secondly, that to accept it is to find in it both the justification and the joy of life. To relinquish it is to relinquish your manhood, and, with it, all hope of happiness. The only way to breed men is to give them a man's work to do. The soul of many a youth is disconsolate and restless today because of his soft and flabby theory of life. He is trying to get from life that for which he has not paid. The only things, in any department of human effort, which you can get for nothing are the things which are good for nothing. In avoiding the difficulties of life you evade the rewards of life. You are like the office

boy who looks for a soft snap and finds a hard dismissal. Such men are not only untrue to their manhood, but they are inviting life's hardest and bitterest blows. Sooner or later every man is taught that the only way to endure life is to surmount life; that victory lies not in evasion, but in acceptance of its darker, sterner hours. Why are you in church this morning seeking that eternal strength which your fathers sought before you? Why are the lines cut so deep around your lips, and the veil of reserve drawn so closely over your eyes? Because you have suffered. Because you have learned that life is no easy pastime, but a fight, hard, long, full of disappointment and defeat and failure, which must be accepted as such if we are to cope with it successfully. The sundry and manifold changes of this mortal life soon make that evident enough, and the earlier we learn it the better is it for us. He who attempts to gain happiness and enjoy living by minimizing the difficulties and evading the burdens of his lot defeats his own aim, as some of us well know, for he loses both his hope of happiness and his consciousness of manhood in the attempt.

But the man who accepts the difficult life finds in it his justification and his joy. Well has Dr. F. G. Peabody said: "Life was not meant to be easy? Then what was it meant for? It is meant for the progress which the enduring and overcoming of hardness brings. And progress is so infinitely better than ease. Living was not meant to be stagnation; if it were, then we might well vegetate in a soft place. But life was meant to move, and the only method of movement is by the overcoming of friction; the hardness of your life is the condition of its progress." And I think one may go further than that and say that it is just the wear and tear of life which makes true living possible. The burdens of life are but the creators of its power. The joy of life is found in the surmounting of life. The obstacles of cowardice are the opportunities of manhood. We must either endure hardness or accept defeat. Except we claim this difficult life there is no life worth living for us. For the peace of any man's soul who has outgrown mere self-indulgence can only come by going forward; fearing not to accept the whole of life, the bitter with the sweet, the duty with the privilege, the burden with the joy. Coming to God, which means coming into life, is not slipping down an incline or walking the smooth level of the commonplace, but it is turning your face heavenward and climbing. It takes you above the dust of daily life; it gives you pure air to breathe, great scenes to view, more room to walk; it brings you nearer and nearer to the splendor of the sun. Who would not wish to climb?

Wherefore the Apostle makes his appeal to us today. How many of us have come to the public worship of God this morning feeling our individual responsibility for social ills, our personal obligation for the bettering of our fellow-men and the furthering of the kingdom of Christ in the world? Take to your hearts the Apostle's call to arms. There isn't a church or a city or a community in this land — not one — but what needs our aggressive, unselfish, practical Christian service. And those of you who are younger men and women —

\* Sermon preached at Mount Vernon Church, Boston, Sunday, May 14, 1905.

does not this call of the old warrior ring in your ears? You have the liberty, the faith, the inexhaustible courage of youth; the only life big enough and hard enough for a young man to be willing to accept Christ offers you today. Do you remember the story of Brébeuf, the Jesuit hero? He buried himself in the frigid wildernesses of New France, giving his life for the conversion of the Huron Indians. One year in the chill dead of winter, amid hourly and momentary peril, he started on a missionary tour for their hereditary enemies, the Iroquois. After three months he returned half dead from pain and exposure. He had been refused shelter and food; he had been hounded from door to door; he had slept in the snow; he had barely escaped a torturing death. But he told his companions that one winter's afternoon, as, half naked and half dead, he was painfully making his way across a field of ice, suddenly he saw in the western sky before him the figure of a cross. "How large was it?" asked his brother priests; and Brébeuf, the inspiration of his coming martyrdom kindling in his eye, made answer: "Large enough, large enough, to crucify us all." It is that cross, O soldiers, Christ would brand upon your shields today! Large enough to crucify the lusts of the flesh and the pride of the spirit. Large enough to nail to it every weakness and shame and folly. Large enough to give you a cause worth fighting for, an ideal worth endeavor. The world your battle-field; the saving of immortal souls your cause; the grim force of evil your foe; God, His heroes and His saints, your witnesses. Is not that a struggle large enough for a man, worth fighting for? Who shall dare to say the difficult life has not its joy? Search your own hearts, men and women! How many of us, in the inmost core of our being, wish that we had enough of God's courage to make our lives harder? How many of us know that if we could but exchange these selfish, proud, easy lives for sacrifice and effort and danger and devotion, we should at last be happy? Life then might be hard enough to bring us visions and to satisfy our souls. And how many of us fear and yet long for, dread and yet desire, some fierce, heroic blow of fate which shall shatter our self-built prisons and bring us, crippled but free, again into the light?

That would mean triumphing once more. You remember the wonderful winged Victory, the Nike of Samothrace. Why does all the world turn to that statue? Why is it "Victory" to us? Because it is so unimpaired. The head is gone and the arms are gone, but Victory remains—indeed, it would not be victory, as poor human nature can know it, if it did not carry so many and such grievous scars of conflict. It is just so with us; the fiercer conflicts, the more exhausting endeavors, the terrible wounds of desperate battle—these are what bring victory and power and joy into our lives. And, therefore, is your life hard, my brother? Rejoice! it brings manhood in its train. Is your trial sharp? Thank God! He deigned to grant to you the fellowship of the sufferings of Christ. Are you bowed down beneath the heavy strain of life? Lift up your head! He has deemed you worthy of it, and in your endurance you shall find new life. But is your mind deadened with ease and your heart cold in its pleasant selfishness? Beware! For the prizes of life are slipping through your fingers.

I see the sun-scorched slopes of Carmel with the blue Mediterranean sleeping at their feet. Overhead are the burnished heavens, blazing with a detestable splendor, three years without rain. On the plain below is encamped the cowardly and idolatrous nation. On the hillside stands the king, around him his glittering retinue, spear-point and sword and javelin; arrayed beside these the dark and evil Baal priests, gorgeous in barbaric vestment, each with his sacrificial knife within his hand. And then, over the shoulder of the mountain, his solitary figure silhouetted sharp against the sky, there comes a single man. His matted hair lies loose upon his neck, wrath and faith are shining in his eyes, prayer and passion are quivering on his lips. Into the midst of courtier and priest and people comes Elijah, the prophet, while Ahab gazes at him askance with aversion in his heart, and the dark priests finger their glittering knives. It is one man against a whole world's unbelief; one soul against the flesh of all mankind. But that one man meets his peril and accepts his difficulty, and the fire of God comes down, and the rain descends, and the nation is saved. Who was joyful then, think you? The king who had betrayed his trust, or the

wild prophet who had borne witness to the God of hosts? I see Ignatius, writing his great letter to the Romans, beseeching his brethren to do nothing to prevent his martyrdom. I hear him saying: "Come fire and the cross, come the crowds of wild beasts, come breakings, tearings, separations of bones, come bruising to pieces of the whole body, let the very torment of the devil come upon me, only let me attain unto Jesus Christ." And, finally, I see Luther at the Diet of Worms, arrayed alone against empire and papacy, all the forces of church and state combined to overthrow him. He takes the Bible in his hand. "Here I stand, I can do no other. God help me! Amen." These are the men, my brothers, who drank deep the cup of effort, and who found a rapture in it that made all life beneath it dross forever. These are the men who were not afraid to be and to do, and who knew how good and thrilling a thing it could be to live.

I look into your faces, as various as many. Some are worn and true, and some are hidden. On the shoulders of some there is the honorable chafing of the cross; some of your faces have the stern brightness of the soldier's eye. Have you come through much tribulation? Have your feet walked steadfastly in stony paths? Then tear-marrred your faces may be, shattered your weapons, stained your armor, but I congratulate you! And you, who from sloth or cowardice, indifference or selfishness, have held aloof from the battle and feared the firing-line, the call has come to you today. If you have kept difficulty out of your life, you have not really begun to live. You must climb steep paths if you would find ample fates. Therefore,

"Be strong!  
We are not here to play, to dream, to drift;  
We have hard work to do and loads to lift.  
Shun not the struggle—face it! 'Tis God's gift."

"Be strong!  
Say not the days are evil—who's to blame,  
And fold your hands and acquiesce. Oh,  
shame!  
Stand up! Speak out! and bravely, in God's  
name."

"Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long,  
Faint not! fight on! tomorrow comes the  
song."

## Methodist Order of Worship

BISHOP WARREN and Bishop Walden, appointed by the Board of Bishops of the Methodist Episcopal Church to urge in their behalf the use of the Common Order of Public Worship in all our churches, speak as follows:

The same order of divine service may now be used each Sabbath in more than forty thousand Methodist Churches in all parts of our land—North, South, East, and West—and other parts of the world. This desirable usage is made possible through the authorized and authoritative preparation of a Common Order of Worship by the joint action of two commissions, one appointed by the General Conference of the Methodist Episcopal Church, and one appointed by the General Conference of the Methodist Episcopal Church, South. This Order is in our Discipline and a part of it, and will appear in the Hymnal prepared for the two Methodisms.

While Methodism was one throughout our country, there was such uniformity in its order of worship. Wherever a Methodist might go, he found in the Methodist congregation the service with which he was familiar—the service which made him feel at home. However far the pastor was moved by the itinerancy, he did not have a new service to learn, and the Bishop on his remotest visits, whether in the city or the country, was not dependent on a

prompter in conducting the public service.

We may rejoice that the time is at hand when wholesome uniformity in public worship is being restored to Methodism.

After this adoption a few individual churches will need to forego some usage which has come to be prized by them, but this will be amply compensated by the advantages in which the millions of Methodists share through the observance of their Common Order of Worship. Where this Order in its extended form is followed, it is found to be both full and rich, combining the best forms of inspiring devotion and all that can be properly observed in the time to which a Methodist service should be limited.

To secure the widest adaptation, the more essential parts of worship are made *obligatory*, while the others are *optional*. The obligatory parts, Praise, Prayer, Lessons from the Holy Scriptures, the Offering, and the Sermon, have their place in all Protestant churches, and are vital to a service in which God is to be honored and through which the worshippers are to be spiritually edified and instructed in the truth. These obligatory parts were deemed essential by the fathers of Methodism, and for generations formed the whole of their public worship. These parts, as now arranged, make the simple and beautiful service both helpful and impressive.

It begins with the singing of a hymn, the peo-

ple standing, and while so engaged their attention will be least distracted by late-comers. The singing turns thought from the secular to the sacred, and prepares the worshippers to share in spirit in the public prayer. This should always close with the Lord's Prayer, in which all should audibly join. By this time the Scripture lessons, distinctly and impressively read, will be heard with a quickened interest. The collection follows these lessons, and the people are prepared to make their free-will offering an act of sincere worship. The second hymn sustains, and, if spiritual, will deepen the devotional feeling, so that when the preacher begins his sermon the congregation both in mind and heart is in a receptive frame.

The essentials of divine service—praise, prayer, Scripture lessons, free will offering, and the exposition of the Word—can have no more effective arrangement than is given in our obligatory Order of Public Worship.

The optional portions are greatly prized wherever used, and they add all the enrichment that is either desirable or can be helpful in a Methodist service. There is no proper place in public worship for aught that is not honoring to Him, who must be worshiped in spirit and in truth. The interest of the congregation is to be enlisted, but no part of the service should be planned solely to enlist this interest. Even the organ voluntary can and should suggest that the presence of God is in the place of worship. The anthem should be pleasing to the people, but it also should make them con-

scious of its religious and uplifting power. Our fuller service is rich and impressive. After the first hymn the people, still standing, repeat the Apostles' Creed, that incomparable summary of the fundamental truths of the Christian religion. With these great truths clearly in mind, the worshipers bow in prayer. How real and blessed the privilege of union in public prayer thus becomes! The anthem, if words and music are fitly chosen, will increase the delights of the sanctuary. After the first scripture lesson, read responsively, read with better effect if the people stand, all join in singing the "Gloria Patri," that venerated and joyous strain of praise to the Triune God. Then follow the second scripture lesson, the free-will offering, and the second hymn.

It requires thirty minutes for the proper observance of this fuller service preceding and leading up to the sermon. The order is logical, and meets every purpose of such divine service. It was planned to give the people the largest opportunity to share directly in the solemn and inspiring acts of worship—in singing and prayer, in creed and scripture lesson, as well as in free-will offering—and to give the other parts the most helpful relation to the service as a whole. The Methodist congregation that observes this appointed Order will find no need of anything different and no place for anything more elaborate.

This Common Order of Worship is Methodist in origin. It was not created by the Joint Commission, but, like everything important in Methodist usage and polity, it is a development. The essential parts were used in the days of Wesley and Asbury; the modifications and additions have been slowly and carefully reached. We now have the matured form for the expression of the deep, earnest, reverent spirit of worship which animates Methodism. This form is authoritatively established by the two great branches of American Methodism. With a common Catechism and a common Hymnal, with the same doctrines in our sermons and the same evangelistic aims in our movements, it is not only meet, it is providential, that all the congregations of the two communions use the one Methodist Order of Public Worship.

In behalf of the Board of Bishops of the Methodist Episcopal Church.

HENRY W. WARREN,  
JOHN M. WALDEN.

#### Miss Chamberlayne's School

The closing exercises of the year at Miss Chamberlayne's school at 258 Commonwealth Avenue, took place, Wednesday, May 31. They were of more than usual interest. Rev. John Hopkins Denison, pastor of Central Congregational Church, Clarendon St., gave an address on "The Maid of Orleans—Joan of Arc." At the reunion of present and former pupils a purse of \$150 in gold was given to Miss Chamberlayne as a slight token of their appreciation and love for their teacher, and the Chamberlayne School Association was formed. It was voted that a lecture course be maintained at the school by the association, to be endowed from the membership fees of the large number of former pupils. The lectures will be of the highest possible standard and will include a talk on current topics once a week by prominent men of this and other cities. The association will meet annually at the closing of school year. Miss Chamberlayne was elected an honorary member and has the power of vetoing all action of the association. The officers for the ensuing year are: President, Miss Jeannette Bull, Racine, Wis.; first vice-president, Miss Judge, Brookline; second vice-president, Miss Elsie Virgin, Dedham; corresponding secretary, Miss Margaret Dudley, Portland, Me.; recording secretary, Miss Eleanor Goodhue, Salem; treasurer, Miss Nancy Borden, Salem.

About Oct. 1 Miss Chamberlayne's school will open in its fine new quarters at the Van Rensselaer Thayer residence on the Fenway. Twenty-two rooms will be fitted up for the accommodation of the many girls who come from a distance and desire to make their home there during the school term. The building contains a fine hall, which will be used for school events and lectures. The students will enjoy the benefits of a finely equipped gymnasium at the top of the house, and tennis and basketball courts at the rear of the building. Miss Chamberlayne has made arrangements for increasing the number of teachers when the new quarters are opened.

#### An Interpretation of Sandfordism

Continued from page 718

the time; that God the Holy Spirit is in the world to accomplish this for every true-hearted Christian who will receive Him; that the condition of victory is complete surrender to God the Holy Spirit; that the success of the Kingdom of God in the earth is not in the least doubtful; that the church of Christ is to triumph gloriously, and to appear before Him without spot, or wrinkle, or any such thing.

Again I ask: For which of these teachings will ye crucify him? And who will rashly cast stones at any who, weary because of failure to hear elsewhere this bold proclamation of an unmutilated Bible, leave friends, homes, all, and go after this new prophet? If he were all that these things signify, really were that, all genuine Christians would go after him sooner or later.

There is another class of teachings, too, that Shiloh claims to stand for. Sandford claims to teach that Christians should practice self-denial in all things, and insists that this means real self-denial; that it is the business of Christians to be good soldiers of Jesus Christ, and to endure hardness as such; that wives should be subject to and reverence their husbands; that children should obey their parents in all things; that in the church there is a heaven-ordained authority, so that Christians are to obey them that have the rule over them; that the church is to take the Gospel to the ends of the earth, and that it is the business of all to help do it; that the prayer of faith shall save the sick and the Lord shall raise him up; that we are to watch, for we know neither the day nor the hour wherein the Son of Man cometh; and that all that would live godly in Christ Jesus shall suffer persecution.

For which of even these teachings are Sandford and Shiloh to be condemned? For none of these, I think. And yet, I ask the thoughtful to note carefully these two sets of teachings, and to mark how well the first set is calculated to catch the unwary, and how the second set would lend itself to enslave the morbidly conscientious, if skillfully used by either a crafty deceiver or a self-deceived fanatic, or a religious monomaniac.

And this is the exact situation at Shiloh; and I shall leave my readers to judge which of the three theories just suggested accounts for the man and his horrid system. He claims to teach all these doctrines in purity. After he has enticed you to join him, he begins at once a most

**Subtle and Skillful System of Terrorism,** hand in hand with an equally subtle and skillful system of destroying one's confidence in his own perceptions and moral judgment of spiritual truth. Soon one dares not assert, even to himself, that anything he thinks he sees is as he sees it—and the enslavement is practically accomplished. It becomes then only a matter of how far he will carry the system of terrorism on a given individual; and that depends upon how strong an individuality he has to subdue—for subdue it he will, even though he risk killing the person or driving him into insanity.

That is what the system does with the people. What happens to the truth, meanwhile, that he so loudly boasts that he teaches and practices, is this: he wrests, twists, tortures and most skillfully subverts the teachings. At Shiloh the boast is that all doctrines are taught and lived; but the trail of the serpent is over them all. Not one truth is held in purity. All is used to bolster up the growing ambitions and con-

ceits of Sandford—for that they grow and increase is easily evident to the most casual.

The indictment against Sandfordism would be quite impossible to make too strong or too sweeping, and in making it one simply cannot be mild. It written out, it would not only include the subversion of Scripture and the denial of the right and the destruction of the power of private judgment; but the changing of this right and power to the servile acceptance, first of his "messages from God," his "revelations," and his interpretations, then his mighty claims to be "some great one," so many great ones. It would include the gradual destruction of the doctrine of grace, and the substitution of law; the robbing his followers of that liberty wherewith Christ hath made them free, and the introduction of himself between them and the "One Mediator;" the gradual assumption of perfections and titles and prerogatives almost if not quite divine; and the reduction of his followers to the most abject slavery to the will and whim and fantastic conceits of a man whose vagaries and cruelties make the thought of

#### Insanity a Charitable Assumption,

and whose claims to greatness would be blasphemous, one would think, in any but a megalomaniac.

His cruelties and crimes against the individuality, the sanity, the very life of his followers, if he were not a religionist, and were amenable to laws against such crimes, would make him a prominent criminal.

I have not overstated these counts in the indictment; I could not. When in the fanatical mood to resent resistance to his authority, or to carry out some wild whim, no human being has any rights. I will illustrate:

He conceived the notion that his little son was to fast as long as Christ lay in the grave. The object for which up to that time he had been fasting was accomplished nine hours before the three days were up. Yet, for no other reason than this, as his own and his stenographer's letters show, he had him continue to fast nine full hours; and himself and his own witnesses in court say that he was so weak that he had to call in the school doctor to see if he could live through; and during that time the little fellow called for water seventy-five times, and a glass of water stood in sight in his room.

George Higgins, one of his ministers, offended him. What the offence was need not be mentioned here. He deposed him, tried him before the school, had the school distellowship him amid the wildest scenes, used his apostolic authority to cast him into hell, and kept him there, without hope, till, as he himself writes, Higgins was like a man ready to drop into the grave or lose his reason. Yet there is not a note of relenting in his account of it, and poor Higgins remained hopeless till Sandford said that God said "restore;" then he prayed for him, and told him he was restored to favor with God in answer to his prayer. Higgins believed that, as he had the other, and his life and reason were saved.

Miss G., one of his favorite pupils, dared cross him, in a crisis, and told him he had done wrong. He turned on her with such fury that she quailed before his wrath; believed that it was the wrath of God in him; was put in hell till her spirit broke; was then delivered with satanic ingenuity; and from a strong, well young woman she faded away, seldom free from terror of

again offending, and after dragging along her wrecked life for two years, she died.

He recommended a fast to a woman, and she assented. After a while she got frightened and tried to run away. He heard of it; had her locked in her room; put her in hell; left her there till too late; and after fifteen days of continuous fast she died. This was in the early days, before he was so expert as now, and has only recently come to light.

Leander Bartlett, a lad of fourteen, tried to run away. He was taken ill; confessed his sin when the elders came to pray for him; Sandford became so angry that some of the State's witnesses in the manslaughter trial say he said in the chapel he would not care if he saw his dead body laid out before them; and the State contends that he used his sickness to terrify others who were thinking of leaving, telling them it was a judgment on him for "rebellion." The State further contends that he did not pray for him, and that the elders could not, because of Sandford's attitude toward him; that a fast of forty hours was proclaimed while he was deadly sick, and that all fasted, sick and well, babe and suckling; that Leander Bartlett died in the fast; and that Sandford was guilty of manslaughter because he gave him neither medicine nor the prayer of faith.

Have I proved that he is criminally cruel, or would be if not a religionist? Yet some are afraid that this prosecution may be carried too far, and he be made a religious martyr. This illustrates what chances for escape religious criminals have, in that right and conservative public sentiment that guards so jealously religious liberty in our land. One could wish that in Maine there were some recognition, also, of the rights of those poor slaves whose religious liberties have been stolen from them by this man.

Space forbids that in this paper I should attempt to enlarge upon the other points in the indictment. I will content myself with letting Sandford speak for himself upon

#### What He Considers Himself to Be.

This will perhaps reveal to discriminating readers better than any elaboration of mine that is possible here, whether the other counts in my indictment are probably correct. In my next paper I will prove them to be correct.

Two theories underlie Sandfordism. Both have to do with the spread and triumph of the kingdom of God in the earth.

The first is this: that God is to secure the unity of all His people by first selecting and perfecting one man. Then through this one perfected man He is to unite and perfect the rest. That one man has been found, and his name is F. W. Sandford — he has been found and perfected.

The second is this: that to get this unity through this one perfected man, God has made him the medium of His divine will to the rest. Therefore, this one perfected man who is to convey the divine will to the rest must have absolute authority over all flesh. Such authority, he claims, is his from God.

As "Elijah" he is the forerunner of Christ's second advent. As Elijah he is also the first of the two witnesses of Rev. 11; and as Elijah he is to "restore all things." As "David" he is "prince over all Israel." As "Tsemech," the "Branch," he is "a priest forever after the order of Melchizedek." As "prophet-prince-priest" he is to prepare the throne for Christ, and is himself to rule over all Israel, restored "forever."

Let him now speak for himself. He is preaching upon "The Royal Sceptre," a "message" which he says God gave him July 27, 1902. "The thought," he says, "is

taken from Num. 24: 17, 'A sceptre shall arise.'" One of his headings is this: "This royal sceptre is that of a modern descendant of the first King David, and he who is to reign forever over Israel." And his first utterance under this head is this: "This does not in any sense whatever refer to Jesus Christ." Further he says: "The whole picture speaks of an intensely spiritual man." To this man he applies this prophecy: "David shall never want a man to sit upon the throne of the house of Israel," and associated prophecies. He also applies to him this: "In those days and at that time will I cause the Branch of righteousness to grow up unto David." "Since these words cannot refer to Christ," he further argues, "they must refer to the finest production of the Gospel, one so intensely spiritual that commentators have always supposed that it was Christ."

In the recent hearing in the Supreme Court of Maine, again and again Sandford's witnesses, under the relentless cross questioning of the attorney, were driven to admit that all Shiloh holds Sandford to be practically infallible.

Of this extraordinary descendant of the ancient King David he further says: "So you see that this man David is some man that is intensely spiritual, and so much so that God talks to him and he with God." Then he puts on the thumb-screws in these words: "And the people that recognize this shall be God's people, and he will be their king. 'And my servant David shall be their prince forever.' No others will be God's people.

Then follows

#### His Theory of His Authority.

"Like Moses," he says, "he shall gather God's people together and reign over them under God, receiving directions from God, and with divine authority giving the same to the people." "It is God's plan," he adds, "to get that man, and then to have a kingdom, so one with him that through him he may bring all God's people up to the same degree of spirituality, and finally all will be passed up into the very God Himself." It is in bringing "all God's people up to the same degree of spirituality" that he applies his finesse of torture, reducing them to slavery; and the claim that he is aiming at their highest perfection keeps them from bolting and refusing the torture. The greater the torture the surer are they that they need it.

In this process of perfecting, his theory of authority and obedience are crystallized in these astonishing words: "Their piety will be proved by their loyalty to the king or to their God; it would be all the same, since David and his God are, like the great Son of David and His Father, 'one.'" Do my readers think that a man who can talk like that would be scrupulous about torturing Scripture to support such a claim, or about torturing his followers to make them assent to his claim?

But perhaps "the limit" is this: "The royal personage that is to prepare a throne for Him, is the very secret of His reigning gloriously as King." And this, a heading, and in italics: "*Seeking David their king is equivalent to seeking Jehovah.*"

From this let me turn to his theory of "Divine Authority," that authority with which he is to give to the people the "directions" that he is to receive "from God." With this I will close this paper:

"Well, if it is right for the Son to bow to the Father," he says in the same sermon, "it is right for David to bow to the Son of God, the Messiah; and if it is right for David to bow to the Messiah, it is right for those in the kingdom to bow to him, and it is right for every single member of the church of God to bow to apostles. And so

there is a series of bowing, away down through the kingdom, taking in all the various aspects, until finally we come to the simplest form of the kingdom, the family life, where the man is king, the woman queen, and the children loyal subjects of the father and mother."

See how "authority" and "obedience" dominate all in his system. Does not this utterance alone make probably true the testimony, given over and over again on the witness stand, of fiendish cruelties practiced upon children at Shiloh?

"And the child bows to the parent," he goes on; "the mother bows to the father of the family; . . . the man places his kingdom under the man over him in the Lord and bows to him; and he in turn brings it to the teacher and bows to him; and he in turn brings it to the prophet; and he in turn to the apostle; and then all the apostles bring in their kingdom and lay it at the feet of the man of God chosen to bring in one all the people of God."

That man is himself.

Thus you have the subtle fallacy that has been responsible for all the ecclesiastical crimes and priestly usurpations of the centuries. It is this: If authority of one above us can be so absolute, then responsibility for one's acts also belongs to that one who has the authority. Thus personal responsibility for one's acts is destroyed, and one becomes a part of a great machine, and anything is right for its members to do which the head says it is right to do.

This is the

#### Shrewd Trap of Sandfordism,

and his is not the first system that has employed it, nor the only one that is now using it. All one-man systems employ it, always.

With such a system, so ingeniously wrought out, bolstered up by subtle and strong terrorisms, and buttressed by so much Scripture, is it any wonder that those already enslaved declare that they accept and believe it? It sounds devilishly plausible, even to one not enslaved.

Those who do not read my next paper, will yet, I think, be able to account for the man and the system, from what has been said. Two facts will perhaps assist in this: First, that this man has never been able to brook opposition to his will in anything, from childhood. Secondly, there is clear evidence that long before he began to make claims to greatness, he had his eye upon these great Bible characters, and they had a controlling influence upon his life. I shall show all this, and much besides, in my next paper.

? Harold St., Roxbury, Mass.

#### Lake Mohonk Arbitration Conference

THE International Arbitration Conference, which held its annual session last week at Lake Mohonk, taking for its motto the sentiment, "Law Better than War," was a very representative body, men prominent in public life, in the professions, in business, and in education, showing their deep interest in this cause by their attendance and active participation in the discussions. Hon. H. B. F. Macfarland, of Washington, D. C., gave a historical review of the unfortunate failure of the recent arbitration treaties between the United States and other nations; Hon. Oscar S. Straus described his earnest efforts on behalf of conciliation among the laboring classes; Congressman Littlefield of Maine delivered an address on "The Relations between the President and the Senate"; Dr. Lyman Abbott defined law as "common-sense applied to complicated conditions;" Robert Treat Paine urged the speedy ratification of arbitration treaties; Justice Brewer enlarged on the enormous cost of warfare; and Carroll D. Wright spoke of "The Wage Earners' Interest in International Arbitration."

## A NEW POET

Friends, beware!  
Stop babbling! Hark, a sound is in the air!  
Above the pretty songs of schools  
(Not of music made, but rules),  
Above the panic rush for gold  
And emptinesses manifold,  
And selling of the soul for phantom fame,  
And reek of praises where there should be  
blame;  
Over the dust and muck,  
The buzz and roar of wheels,  
Another music steals —  
A right, true note is struck.

Friends, beware!  
A sound of singing in the air!  
The love song of a man who loves his  
fellow men;  
Mother-love and country love, and the love  
of sea and sun;  
Lovely thoughts and mighty thoughts and  
thoughts that linger long;  
There has come to the old world's singing  
the thrill of a brave new song.

They said there were no more singers,  
But listen! — a master voice!  
A voice of the true joy-bringers!  
Now will ye heed and rejoice,  
Or pass on the other side,  
And wait till the singer hath died,  
Then weep o'er his voiceless clay?  
Friends, beware!  
A keen, new sound is in the air —  
Know ye a poet's coming is the old world's  
judgment day!

— R. W. GILDER, in June Atlantic.

## THE AVERAGE PREACHER

REV. JOHN D. PICKLES, PH. D.

**A**N article in the *Methodist Review* for May-June upon "The Average Preacher," arouses in me a righteous indignation. It is one of a series which at irregular intervals finds its way into our religious press. It is somewhat suggestive that the authors of these articles, so far as their public record reveals, have no special claims to sit in judgment upon their equals, and rather remind us of the old saw that if you want information as to bringing up children ask an old maid.

The article which specially draws my fire is entitled, "The Average Sermon." I want, respectfully but emphatically, to enter protest both against its spirit and its form. We are having too many of these screeds in our papers. They tend to belittle the rank and file of the ministry and to bring them into disrepute undeservedly before both church and community. Who does what a distinguished lawyer said he wouldn't dare attempt to do, viz., prepare two sermons a week and do the work of a parish beside? Who does this, and does it fairly well? The average preacher. Who looks after the spirit needs of an ever-growing and ever-changing community? The average preacher. Who ever holds himself in readiness and is constantly summoned to the ministering of the sick, the dying, and the dead? The average preacher. Who labors to maintain and increase the benevolent enterprises of the church, and more than frequently pays the heaviest part out of his own scanty pittance? The average preacher. Who labors in the Sunday-school as teacher and leader and in the Epworth League for both information and inspiration? The average preacher. Who takes his part in the affairs of

the town in which he lives and shares in the common duties, with other clergymen, of the community? The average preacher. Who bears in royal fortitude the ills and incidents of his family household, oftentimes with a permanent invalid on his hands and drawing vitality from his very heart? The average preacher. Who has on his heart, and spends many sleepless and prayer-filled nights in the interest of, the salvation of the people? The average preacher.

And is this the man, and are these the men, to be drawn and quartered by some irresponsible knight of the quill whose vaticinations are founded in neither justice nor good taste? I appeal to our editors to refuse admission to these birds of ill omen and traducers of their brethren. Dr. W. H. Thomas has a magnificent lecture on "The Hero of the Civil War." He places the crown not on the brow of the commanding general, nor the victorious admiral, nor the wearers of epaulets, but on the brow of the ragged-clad, foot-sore, blood-stained *common soldier*, the average man of the rank and file who did the deeds that carried the flag to permanent supremacy. And the common pastor, the average preacher, is equally worthy, as his brother in blue or gray, of the honor of the church and the acclaim of the historian. All hail to the average pastor, the average sermonizer, the man who keeps things moving, the abused man, the long-suffering man, the man who is in peril not only "from the wilderness," but who is in peril "from his own countrymen" and even "from his brethren."

Messrs. Editors of our religious weeklies, give the average preacher a cheer, and not a screech!

South Boston, Mass.

## The Case of Dr. Mitchell

From Boston Herald.

**W**HAT was done by Bishops of the Methodist Episcopal Church in the case of Prof. Mitchell of Boston University Theological School has been variously interpreted. The fact that the Bishops did not confirm his appointment for a new term as professor, although he had been nominated to the office by the trustees, has been regarded in some quarters as a refusal to confirm the appointment. The fact is, as we are informed, that no vote was taken on this question. The Bishops made their investigation by virtue of the following direction adopted at the last General Conference:

"The Bishops are hereby authorized and directed, whenever specific charges of misteaching in any of our theological schools are made in writing by responsible parties, members or ministers of our church, to appoint a committee of their own number to investigate such charges, whose report, if adopted by the Bishops, shall be transmitted to the trustees of the theological school involved for proper action in the premises."

In Dr. Mitchell's case such specific charges were made. A protest against the character of his teaching in the matter of the deity of Christ and the authority of the Scriptures was signed by three ministers and four laymen. The charges have been investigated by a committee of Bishops, and their report, formulated in a manner to receive unanimous approbation of the whole body of Bishops, has been adopted and forwarded to the trustees for their consideration. This is a formal proceeding, strictly following the rule laid down.

The circumstance that the Bishops have confirmed the appointment of sundry other professors holding, or informally accused of holding and teaching, opinions more or less agreeing with those to which formal objection was made in Dr. Mitchell's case, and did not confirm his appointment, has given occasion for the statement that they refused to confirm him. But the formal charges against Dr. Mitchell made his case exceptional, and required a report to be made to the trustees. That there was unanimity in agreement to the report as finally shaped, and in voting to transmit it to the trustees who made the appointment, does not necessarily indicate that there would be the same unanimity in a vote on confirmation, when, if ever, the Bishops vote on that question.

If, because of the contents of this report to the trustees, they should reconsider their action in appointing Dr. Mitchell to be an instructor in the Boston school, it is obvious that the question of confirming the appointment would never come before the Bishops. There are reasons for believing that the same unanimity on the issue of confirming the appointment that was shown in the matter of making the report of the facts discovered by the investigation would not appear. That is to say, some Bishops may think the views of Dr. Mitchell disqualify him as an instructor, while others may think they are not of so serious a character, but within the pale of permissible freedom of opinion, not constituting a dangerous heresy.

Action by the trustees is the next step. If, notwithstanding anything contained in the Bishops' report, they persist in the appointment of Dr. Mitchell, then the Bishops will have the final say. They may confirm such action or annul it. Their ultimate authority in the matter is supreme. It may be presumed that if the report be strongly against Dr. Mitchell, so that his confirmation by the Bishops is improbable, or would be accomplished only at the cost of an unwelcome division, the trustees will sacrifice Dr. Mitchell and their own judgment to secure harmony and peace in the denomination.

But it may be that the report is of such a nature that the confirmation of Dr. Mitchell will be consistent with and serve to justify the unanimous action of the Bishops in confirming the appointment of several other professors known to hold similar views. They are not obliged to confirm an instructor in the theological schools against whom no written charges have been made. One of the specific instructions adopted by the last General Conference was this: "The Bishops are hereby counseled not to confirm any professors in our theological schools concerning whose agreement with our doctrinal standards they have a reasonable doubt." They are under no obligation to wait for formal written charges from any source. They can proceed to make investigation for their own satisfaction, for any reason that may seem to them sufficient for suspecting any professor's soundness in faith and doctrine.

This, we believe, to be a correct and just statement of the present aspects of this case. It will aid to a right understanding of the significance of whatever further action shall be taken.

— Our answered prayers are precious to us; I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fall of God's light. Be sure that whether He speaks or is silent, He is always loving you and always trying to make your life more rich and good and happy. Only be sure that you are always ready. — Phillips Brooks.

## THE FAMILY

## THE RAIN SINGS

GEO. EDWARD DAY.

The alto music of the rain  
Falls in a mellow monotone;  
I hear itplash against the pane  
With rhyme and rhythm all its own.

And, as I listen, charmed and still,  
I hear its songs in minor keys  
Of wood and field, of vale and hill,  
Translated into words like these:

"I paint the landscape softest green,  
A water-color clear and cool;  
I give the pine its glossy sheen,  
And overbrim the woodland pool.

"I wash the air until the sky  
Seems near and clear and dazzling  
blue;  
I feed the mountain torrent dry,  
I fill the wayside spring anew.

"And where the buds of April pine  
With tender longing for the May,  
I cheer them with my crystal wine,  
And teach them patience in delay."

Malden, Mass.

## Thoughts for the Thoughtful

Give us the courage that prevails,  
The steady faith that never fails.

—Henry Van Dyke.

Do not say you have done enough. Open  
your hand and sow one more furrow.—  
Newell Dwight Hillis.

It is one thing to meet death intrepidly,  
and it is altogether another to meet it  
peacefully and trustfully.—Robertson.

It is when we feel all broken up and  
wasted and that we can only bring the bits  
to God, that He says, "Come," and He will  
take us and mend us and make us whole  
again.—A. D. T. Whitney.

There are some people who turn gray,  
but do not grow hoary, whose faces are  
furrowed but not wrinkled, whose hearts  
are sore wounded in many places, but are  
not dead. There is a youth that bids defi-  
ance to age, and there is a kindness which  
laughs at the world's rough usage. These  
are they who have returned good for evil.  
... Whom the gods love die young, and  
they die young because they never grow  
old.—F. Marion Crawford.

God's promises are all lamps to light up  
dark places; and I know of no brighter  
one than this: "As thy days so shall thy  
strength be." But may be you are already  
in the long dark passageway. Or possibly  
the valley through which your steps are  
leading is a very dark and shadowed one.  
Then gladly I bid you look up and catch  
some of the light which God sheds down  
from this blessed assurance.

"When the sun withdraws its light  
Lo! the stars of God are there;  
Present host, unseen till night—  
Matchless, countless, silent, fair."

If we never had nights, we could never see  
the stars. And so, if you and I never had  
any trouble, we could never enjoy such a  
promise as this of which we have written.  
We do not love nights, but we do love the  
stars. We do not love sorrow and trouble,  
but we do bless God for sustaining grace.  
We do not love weakness, but we rejoice in

such promises of God as will uphold us  
when weakness comes.—Gerard B. F.  
Hallock.

In Thy wisdom, whose ways are past  
finding out, O Father in heaven, Thou hast  
appointed our dear ones unto tears! Thou  
hast called them into sorrow's Gethsémane,  
where great loneliness and anguish wring  
their hearts. Grant, Father, that they may  
meet Jesus there! This is all that we can  
pray. Our blundering lips cannot comfort  
them and our blind eyes cannot discern the  
purpose of Thy providence. But, O Father  
of love, draw these sorrowing ones close to  
Thyself in the person of the sympathetic  
Saviour! Through their tears may they see  
Jesus. There is no comfort but in Thee, O  
God triune! May all who weep find Thee!  
Be Thou companionship for their loneliness,  
light for their perplexity, strength for their  
weakness, and courage for their new life of  
bereavement. Show them that all Thy  
plans for Thy children include two  
worlds. Reveal unto them the tenderness  
and humanness of Thy sympathy; comfort  
them as one whom a mother comforteth.  
This we ask in the name of the Saviour  
who sorrowed and wept. Amen.—West-  
minster.

## "ME AND MY HOUSE"

HELENA H. THOMAS.

THEY were seated in so luxurious a  
home, and so richly dressed, that  
an onlooker might have concluded, by  
their evident interest, that the theme  
under discussion was the latest reception;  
but, instead, it was the tidal wave of re-  
vival in England, Wales, and some parts  
of this country, accompanied by such re-  
marks as:

"Oh, if it would only reach our town!"

Still, in spite of their longing, those two  
women, members of sister churches in a  
Western city, seemed faithless, because of  
"so much worldliness in our midst,"  
though they were sincere in saying: "My  
constant prayer is: 'O Lord, revive Thy  
work!'" Yet neither could suggest how  
the longed-for was to be brought about.

Their conversation was interrupted,  
however, by the appearance of a maid,  
who said:

"Mrs. Helmus is in the kitchen, ma'am.  
Will you settle with her for the butter and  
eggs, or shall I?"

"I will, Kate. Send her up to me,  
please."

Then, turning to her guest, Mrs. Miller  
said: "I had an object in asking her to  
come to me, for I want you to see what a  
sunbeam that woman is. She is so genuine  
a Christian, too, that she bubbles over with  
what lies nearest her heart, and often unconsciously preaches me a little  
sermon during the short process of deliv-  
ering butter and receiving payment for the  
same."

"Ah! bow do you do, Mrs. Helmus?  
This is my friend, Mrs. Barnes."

After greetings were exchanged and  
business transacted, Mrs. Miller said: "I  
suppose you are in too much of a hurry,  
as usual, to sit down."

"No, I got lots o' time jus' now, 'cause  
my man had to git his horses shod. He  
told me to wait in Peck's store, but it  
won't take me long to spend all the money  
I've got. So I'll set a spell if you don't  
mind."

Mrs. Helmus said this in so cheery a  
tone, and with such a shining face, that

Mrs. Barnes already felt grateful to her  
hostess for the privilege of meeting her.

"Indeed, I should be more than pleased  
to have you," said Mrs. Miller in a most  
cordial tone, as she brought forward an  
easy chair, "for, if I rightly remember,  
Mrs. Helmus, this is the first time you  
have not come to me in a hurry."

"Well, a woman who's mother of eight  
children don't have no time to kill!" was  
the laughing rejoinder.

"It seems to me you have more than  
your share of children," said Mrs. Barnes,  
with a stifled sigh. "Some of us have  
not even one."

"Yes, God's been awful good to me!"  
was the evasive answer. "My man's jus'  
the bes' man in the world — for me, anyhow —  
and my children never once giv' me a heart-ache."

"You are certainly a most fortunate  
woman," said Mrs. Miller. Then, after a  
slight pause, she continued: "My friend  
and I were talking of the great revivals,  
Mrs. Helmus, when you came in, and  
were wishing that the Holy Spirit would  
come in power to our own town, but our  
faith is weak."

"Why, He's come already, Mrs.  
Miller!" exclaimed Mrs. Helmus.

The shining face of the speaker showed  
how heartfelt were the words, which were  
received with a puzzled look and the hes-  
itating comment:

"Of course, Mrs. Helmus, I understand  
that the Holy Spirit never wholly deserts  
God's children; but we long for a fresh  
baptism — a real awakening, such as is in  
progress in other places."

"We've got one, anyhow — a little  
Pentecost all our own!" said Mrs.  
Helmus, with face aglow.

"You have!" exclaimed both listeners,  
in unison. "Do tell us all about it."

"Well, I can't talk like you educated  
ladies can," said Mrs. Helmus, with un-  
wonted hesitancy, "but seein' we all be-  
long to the good Lord, I guess I can make  
you understand how glad I am when I  
tell you my children are all saved. Yes,  
every one! Praise God!"

"I am so glad for you," said Mrs.  
Miller, heartily; "but tell us how it came  
about."

"It come like this, our revival did,"  
continued the happy woman, whose em-  
barrassment passed away as soon as she  
saw how interested were the "educated  
ladies." "My man's a great reader, an'  
so he read all 'bout the revival over in  
Wales, an' every day he pray the good  
Lord to revive us, like you're doin'. He  
meant like you, too, ladies — a big revival  
spreadin' all over our town. But, land!  
it seemed like it didn't do no good to pray  
for one. Anyhow, I got discouraged."

"You, Mrs. Helmus? I did not suppose  
that you would ever lose heart," ex-  
claimed Mrs. Miller.

"Well, I did, for a fact," was the  
laughing rejoinder. "I said, 'The place  
is too hard!' But my heart was too  
hard, that was what was the matter."

"Las' Sunday week my man had a  
dizzy spell — he's been kinder feeble, any-  
how, this winter, an' so I wouldn't hear  
to his goin' to meetin'. He's a master  
hand for meetin', an' didn't want to stay  
to home. But he did, an' me an' the  
eight children all went an' left him alone.  
My! he wasn't alone, though, for he had

such good company that when I got back home it seemed like his face shone. But he acted so queer I was mos' frightened. He said he never felt better in his life, but didn't want no dinner, an' that's somethin' I never heard him say before, 'less he was sick, an' I've bin his wife goin' on twenty years.

"Well, I tell you I thought he was goin' to die, sure, he looked so queer, an' wouldn't even taste o' my good dinner. But after a spell the children kinder scattered, an' then I said :

"Now, pa, what's struck you ?"

"Why, the Holy Spirit," says he. "The revival we've bin a prayin' for, wife, 's begun already — right here'n my own heart."

"Then my man acted like he was lousy for a spell. I never see him cry so before, but his cryin' was catchin', for purty soon I was keepin' him company. By'n by he tolle me how, seein' he couldn't go to meetin', he thought he'd have one o' his own. So he sung — he sings jus' fine, ladies, if I do say it — an' then he read in the Book all 'bout Pentecost, an' then prayed for another right in our town. Then he said he got a leetle closer home, an' prayed for our neighbors. Then he got nigher still, an' ask God to come to our house. But he said he didn't feel no power till he got right down to Caleb Helmus, an' then the revival began!

"I can't tell it, ladies, like he told me," said the woman, who wept as she talked, "but my man was that happy he didn't have to talk much to the woman who's lived with him since she was sixteen-year old, to make her know the revival had begun already, jus' like he said.

"Then pa said : 'Now, wife, you know the promise is to me an' my house, an' so the revival mustn't stop with me, but keep right on till every Helmus is saved; then we can help revive other people.'"

"Is that all you have to tell us?" queried Mrs. Miller, tremulously, as the speaker came to a full pause.

"No, no, I've jus' begun," was the broken answer; "but I can't tell you 'bout when my turn came — I jus' can't! But the revival reached me, sure enough; for I laughed an' cried worse'n my man, when the power warmed my heart like it did his.

"That night was drefful stormy, so me'n pa talked it over, an' thought we'd keep the children all to home. Then we tolle them we'd have meetin' all by ourselves. They knew things was dif'rent, for they watched us an' acted queer-like.

"Well, the children are all good singers, like their pa — I sing, too, I can't help it, when I get full o' the Spirit, but I'm no great singer; but all the rest is, an' so I tell you we have music to our house. That night they sang a lot o' good songs, an' then their pa read 'bout Pentecost again. Then he prayed that we might have one our very own — not some time way off, but 'jus' now.'

"When we got off our knees it was that still, with your eyes shet, you wouldn't 'a' believed there was eight children in the room. Then pa tolle over again how the revival had begun with him already, an' how he couldn't take no rest till the children was all saved. An'

before he got through every one of them children was cryin'!"

"Pa was that full o' 'Praise God!' by that time he jus' points at me, like he didn't want to speak any but God's name; but I knowed what he meant, so I tolle the children how the revival had reached mother, too, an' then they cried a whole lot more.

"My five biggest children joined the church quite a spell ago, but they got kind o' backslid, I guess. Anyhow, they needed revivin', too. An', praise God! mos' as quick as me'n pa got through talkin' every one of 'em got revived, too, an' they sing an' they cry jus' like their pa'n ma.

"Then there were three left what weren't saved. An' then we seven gets down on our knees an' prays for the three not in the fold. Then we all pray out loud, then we keep still on our knees prayin' quiet-like, an' then Bessie, my baby, she's six year old, she began to sing, oh, so happy-like : 'I'm so glad that Jesus loves me !'

"That jus' broke us all up, so I guess people passin' thought Helmus' folks gone crazy. Then, glory to God! the two others got saved, too! An' then we did like we read 'bout they do in Wales when the Holy Spirit comes in power — we pray an' we sing, an' we sing and we pray, till the roosters begin to crow, 'cept Bessie, the little angel, who couldn't keep her peepers open.

"Yes, I tell you the revival's begun already," said the sunny faced woman, as she arose to go. "If you don't believe it, you jus' come over to Helmus' house some day an' see what a happy family you'll find. For we praise the good Lord all the time !"

The speaker then bowed herself out, leaving behind her two women with tear-filled eyes. The one who broke the silence voiced the sentiments of both when she said, brokenly :

"Revive Thy work, O Lord! But begin with 'me and my house.'"

*Charlevoix, Mich.*

#### "Worth a Pound of Blunder"

"A N ounce of tact is worth more than a pound of blunder," gravely observed a paragraphist — a statement so self-evident that it would seem scarcely worth while to state it at all were it not that so many people persistently keep up their use of the "pound of blunder."

The trouble with most of us is that we consider tact merely a natural gift, instead of a quality to be acquired; the absence of it as something to be regretted, but also to be endured and excused as one would a physical disability. There is, indeed, a difference in natural quickness of perception, but the tact that says the right word and avoids the wrong one, that does the kind deed promptly and delicately, that covers the mistake and allays the irritation almost before they are perceived — this is born of "a heart at leisure from itself." The loving sympathy that is swift to comprehend another's feelings, the unselfishness which remembers another's hurts and limitations, the ability to put one's self in another's place, these belong to the love which Christ teaches, and may be cultivated until they become a second nature. — *Wellspring.*

## BOYS AND GIRLS

### STORY OF THE GINGER JAR

There was a little girl, one day,  
When every one had gone away,  
Who climbed upon a wooden chair,  
To see how many pieces there  
Were left in the blue ginger jar.

There was a heap. And so she took  
'Bout two, I think, down to the brook,  
Where there was nobody at all  
To hear or see or tell or call  
(Except a little waterfall that talked  
And talked and talked and talked).

It never could be "seen, not heard!")  
And then there came a robin bird  
That put its head upon one side,  
And whistled every time she tried  
To eat one little tiny piece.

Things were so very impolite  
She couldn't get a weeny bite.  
And then — oh, my! she stopped to look  
Down at the minnows in the brook,  
And two big eyes they stared at her!

Of course she ran! One has to go  
When things are interfering so  
(Though nurse did say that eyes that look  
From out a frisky little brook  
Are just one's own inside one's head).

That little girl just made a track,  
And ran and put that ginger back.  
At night, with arms 'round mother's neck,  
She told about it. And I s'pec'  
It's better to tell mother things  
Than to eat all the scraps that are  
In every single ginger jar  
In all the world.

— VIRGINIA WOODWARD CLOUD, in *Morning Star*.

### ROMY

J. L. HARBOUR.

WHEN Teddy Shedd was a boy of about ten years of age his parents lived in a lonely place five miles from the nearest town and forty miles from a town of any considerable size. What was commonly called the "Big Road," because it was the main highway, ran in front of the Shedd farmhouse, which was a rude structure of logs with but two rooms. The Western country in which the Shedd's lived was new at this time, and most of the people were as poor as the Shedd's.

A great many movers went by the Shedd house every day. They were in big, clumsy-covered wagons drawn by oxen or horses. Sometimes there would be a dozen of these wagons slowly winding their way on to the far West. Occasionally there would be a single wagon, but the Indians were inclined to be hostile out on the Western plains, and it was wiser and safer for movers to go in large numbers.

One day two wagons went by the Shedd farmhouse late in the afternoon, and Mrs. Shedd said to her husband when the wagons had gone by :

"What rough-looking people those were! They looked more like gypsies than ordinary movers. I hope they won't camp down by the river. If they do, we'd better lock everything up safely tonight. And don't you go near their camp, Teddy."

A favorite camping place of the movers

was on the flat bank of a narrow, shallow river near the Shedd home, and sometimes Teddy, who was a very friendly boy, would go over to the camp of the movers and "scrape an acquaintance" with any boys who might be in the company.

A thin column of smoke rising from among a little clump of cottonwood trees gave proof of the fact that the movers had camped on the bank of the river.

The next day Teddy walked over to the now deserted camp, and was about to go farther in search of a stray cow when he heard a plaintive little whine, and there under a tree lay a beautiful little dog with big, pleading brown eyes and long, wavy brown hair that would have been silky had the dog had any care. But his hair was matted and dusty, and he looked thin and hungry. It was evident that he had been abused. He rose to his feet when Teddy went toward him, and tried to run forward to meet the boy, but one of his hind legs trailed on the ground, and he fell down with a sharp bark that had a note of acute pain in it.

"I guess his leg is broken," said Teddy.

Then he stooped down and patted the dog gently while he said :

"What's the matter, poor doggie? Leg hurt? Let me see. I won't hurt you. I wouldn't hurt any dog. Poor fellow!"

He lifted up the injured leg, and the dog gave a sharp little yelp of pain. Teddy noted that the upper part of the leg was swollen and inflamed.

"And did they go off and leave you here?" said Teddy, kindly. "They looked like just the kind of people who would do a thing like that. The idea of leaving a poor little doggie to suffer and starve with a broken leg, for I am afraid your leg is broken, Fido, or whatever your name is. Poor doggie! I'll take you to my father. He's a good deal of a veterinary doctor, if you know what that is. He knows how to doctor animals."

Teddy picked the dog up very tenderly, but even then it whined with pain.

"No, the leg is not broken," said Mr. Shedd, "but it is very badly crushed, and it will have to be put into splints. I doubt if the leg will ever be sound again. It might be best to shoot the poor little fellow and put him out of his misery."

"No, no!" cried Teddy. "Please, please don't do that! I will take the whole care of him. Please let me keep him!"

"He is such a pretty little fellow, or will be when he is cleaned up," said Mrs. Shedd.

"Keep him if you want to," said Mr. Shedd; whereupon the dog gave a little whine and wagged his tail in a way that Teddy said meant "Thank you."

Teddy named the dog Romeo, and said in explanation of his choice of the name: "You see he was a roaming dog when I found him; but I shall call him Romy for short."

When the splints were finally taken from the little dog's leg it was found that he had but a slight limp. Two weeks of kindly care and plenty of food had made a great change in his appearance. Teddy had given him one or two good baths and had combed and brushed his fine and glossy hair until it fairly glistened in the

sunshine. He was evidently a very grateful little dog, for he kept right at Ted's heels, and when the little boy first appeared in the morning Romy would run from his snug bed in a box in the barn and would caper around Ted barking a cheery and oft-repeated good morning.

"And he knows the most of any dog I ever saw," Teddy would declare. "He can all but talk. Sometimes it seems to me he is trying to tell me just who he is and where he came from. I wouldn't take a good deal for Romy."

One day there came a great event in Teddy's life. He was to go to Mansford, the large town forty miles distant. He had never been there, and he was jubilant when his father suddenly decided that Teddy could go with him to Mansford. The fact that they would have to start before daylight in the morning and go the entire distance in the big red and green farm wagon with the high green seat, added to the interest of the occasion. It would take them all day to go, and they would stay with some relatives and return the next day. Mr. Shedd said no very decisively when Ted asked if Romy could go with them.

"He must be shut up in the stable so that he cannot follow us," said Mr. Shedd. "He is better off here than he would be with us."

"But you be a good doggie, and maybe I'll bring you a little collar with a place for your name on it," said Ted when he said good night to Romy and fastened the stable door so he could not get out.

Mr. Shedd and Ted had gone about four miles the next day, and it was but fairly daylight, when they heard a succession of sharp little barks in the dusty road behind them. They glanced back, and there was Romy coming after them "lickity-split," as Ted said. He was panting for breath, but he had enough left to bark gleefully when he had caught up with the wagon.

"The little rascal!" said Mr. Shedd. "I wonder how he got out; but he'll have to go with us now, and if some of those town dogs set on him and bite and shake the life out of him, it will be his own fault."

They took Romy into the wagon, where he cuddled up in Ted's lap very contented and happy.

It was about three in the afternoon when they reached the town. Mr. Shedd had to go at once to the county clerk's office in the court house to attend to some business before he could go around with Ted, and he said after he had hitched the horses to one of the trees around the town square: "You stay right here until I come back. Or you may get out and run around in the square if you want to, but don't go out of sight of the wagon."

Ted climbed down from the wagon seat, and he and Romy went to the centre of the park where there was a small fountain, the first one Ted had ever seen. While they stood by the fountain a lady and a very pretty little girl beautifully dressed entered the little square or park and walked toward them. Suddenly Teddy heard Romy barking "like mad." He turned and saw the dog racing toward the little girl and heard her fairly scream:

"Mamma! mamma! See, it is Beppo! My own Beppo!"

She ran to meet the dog, caught him up in her arms, heedless of her beautiful clothes and his own dusty coat. He licked her face and barked rapturously. Ted walked forward and said:

"Is — is — he your dog?"

"Indeed he is!" cried the little girl.

"Do you claim him, my boy?" asked the lady, kindly.

Then Ted told all he knew about Romy, and the lady said:

"I thought he had been stolen by some company of movers, and we heard some time after we lost little Beppo that there were some gypsies in town the day he disappeared. But you see that he is my little girl's dog. There is no doubt about it."

"No, ma'am, I guess there isn't," said Ted, and his lip quivered a little.

Then the lady took out her purse and said:

"I made an offer of fifteen dollars for the return of the dog, and I want to make the amount twenty because you have been so kind to him, and you have kept him nearly three months."

Ted at first refused to take the money, but the lady put it into a pocket of his worn little jacket, and after thanking him again, she and the little girl went on their way, with Beppo still in the little girl's arms.

When Mr. Shedd came back to the wagon he found Teddy sitting on the high seat with a teardrop on either cheek and a ten-dollar gold piece in either hand. Money was a very scarce article with Mr. Shedd, and Ted had never had a whole dollar of his own in his life. Now he said, almost joyfully:

"Now we can get the new dress for mamma that she marked off your list because she thought she'd better get along without it. Yes, and we can get a good many things she marked off; and how surprised she'll be! As for dear little Romy, if he belonged to the little girl I had no right to him, and it's a comfort to know he is with those who will love him and be so good to him — dear little doggie!"

He choked back a little sob, smiled through his tears, and said, bravely:

"Now let's go and buy a lot of nice things for mother and little sister."

"And for you, too, you unselfish boy!" said his father, with something that was a good deal like a "tear sound" in his own voice.

*Dorchester, Mass.*

— Doctor (to Mrs. Perkins, whose husband is ill): "Has he had any lucid intervals?" Mrs. Perkins (with dignity): "E's ad nothing except what you ordered, Doctor."

— While visiting in New York city, a lady asked the little son of her friend: "Johnny, do you like going to school?" "Yes, ma'am," answered the truthful urchin, "and I like coming home, too; but I don't like staying there between times." — *Philadelphia Public Ledger*.

— Mrs. N. was giving instructions to her new servant:

"Before removing the soup-plates, Mary, always ask each person if he or she would like any more."

"Very good, madam."

Next day Mary, respectfully bowing to one of the guests, inquired, "Would the gentleman like some more soup?"

"Yes, please."

"There isn't any left." — *Chicago Journal*.

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Second Quarter Lesson XII

SUNDAY, JUNE 18, 1905.

REVELATION 22:1-11.

## THE HEAVENLY HOME

## I Preliminary

1. GOLDEN TEXT: *To him that overcometh will I grant to sit with me in my throne.* — Rev. : 21.

2. HOME READINGS: *Monday* — Rev. 22:1-11. *Tuesday* — Rev. 21:1-11. *Wednesday* — Rev. 21:12-18. *Thursday* — Rev. 21:19-27. *Friday* — Rev. 7:9-17. *Saturday* — John 14:1-11. *Sunday* — 2 Pet. 3:8-18.

## II Introductory

The seer has been depicting the Heavenly City, with its foundations of jasper, its gates of pearl, and its streets of gold, pure as crystal. In this city no temple appeared; the Lord God Almighty and the Lamb were the Temple of it. No sun rose and set, no moon waxed and waned; God and the Lamb were the Light of it. Its gates were never shut, for there was no night there. Only those were excluded who were sinful, idolatrous, false; those only were admitted whose names were recorded in the Lamb's book of life. Our lesson contains additional features. From the throne of God and of the Lamb flowed forth a river pure and crystalline, the water of life; and, lining the banks and streets, trees of life appeared, with monthly fruitage and healing leaves. No curse or blight was anywhere found in this Holy City, hallowed by the presence of God and the Lamb. His servants serve Him, and His name is inscribed on their foreheads.

The visions came to an end. The angel who had acted as interpreter pronounced the "sayings" to be faithful and true, and declared him "blessed" who should keep them. Either because of the overwhelming character of the revelation, or by reason of some confusion as to the rank and dignity of his attendant, St. John fell before him in adoration: but was at once admonished that he had made a grave mistake — that his attendant, however holy and exalted in appearance, was a creature like himself, his "fellow-servant," and one of those "which keep the sayings of this book;" that worship must be paid only to God. St. John was directed not to seal the book — not to hide from the gaze of men its faithful sayings and solemn warnings and sublime predictions. The time of fulfillment is fast approaching and the church must not be denied the comfort and assurance which this book contains of the ultimate triumph of faith and righteousness. Character now forming will be perpetuated in the hereafter. The persistently "unjust" and "filthy" will continue unjust and filthy in the life beyond; and in like manner the righteous and holy here will be righteous and holy beyond the grave.

## III Expository

1. **He shewed.** — The "he" was one of "the seven angels which had the seven vials," and had been deputed to interpret to St. John the recent visions (Rev. 21:9). A pure river. — The Revised Version omits "pure." The Greek term for "river" in-

dicates an abundant stream. Water of life. — There was nothing stagnant or disease-breeding in this crystalline stream, that had its source, not in the temple as in Ezekiel's vision, but in the very throne of God and of the Lamb. The symbolism lies on the surface — life in its truest, deepest sense; a satisfaction in which all thirsts of earth are quenched; "joy unspeakable and full of glory." All these, and much more, were conveyed in and imparted by this outflow of God's power and goodness. The Lamb. — In the visions of this book the Lamb is "in the midst of the throne;" "the Lamb slaughtered, raised from the grave, ascended, being the impersonation of that divine love which is the essence of the divine nature, is the visible centre of the universe" (Milligan).

2. In the midst of the street of it (R.V., "thereof") — connected in R. V. with the preceding verse. On either side of the river — R. V., "And on this side of the river and on that." Was there the tree of life — R. V., "Was the tree of life," the lost tree of Eden reappearing in the Paradise regained. Twelve manner of fruits — better, as in the margin, "twelve crops of fruits;" a monthly, or unceasing, fruitage. Leaves . . . for the healing of the nations. — The "nations" in the Bible generally mean the unconverted heathen. The image would, therefore, signify that the unbelieving races, healed of their unbelief and sin by these "leaves" (or words) of life carried to them by faithful workers, would be found worthy to partake of the fruits of the life-renewing tree which is in the midst of the paradise of God.

5. No more curse (R. V., "No curse any more") — because there will be nothing there that will be execrable; no disobedience, self-will, sin. Throne of God. — In that heavenly city there will be no rival, no rebellious will; God and the Lamb will have undisputed sovereignty; His "servants" will comprise all who dwell there and will render Him joyful service. Shall see his face — because they are pure; only purity can see purity. The words imply intimate personal communion with God and Christ. His name . . . their foreheads. — His very nature shall visibly be stamped on them, proclaiming them to be His children. No night there (R. V., "Night no more") — symbolizing the total absence of all ignorance, error, sin. Need no candle (R. V., "light of lamp") . . . sun. — These material transient luminaries on which we are here compelled to depend for light and guidance by day or night, have no place in the heavenly city; the illumination there is full-orbed and unceasing — the emanation from the Eternal Source of all things, in whose holy beams no evil can hide itself. Shall reign for ever and ever. — They shall serve (verse 3), but they shall also "reign." They shall not only be priests, they shall be kings; for to those who overcome, regal dignity is promised — to sit with Christ in His throne.

6, 7. These sayings (R. V., "words") — referring to all the previous visions and interpretations; they were no "cunningly devised fables," but reliable revelations sent by God himself through His angelic messenger. The title here given to Deity of "The Lord, the God of the spirits of the prophets" (see R. V.), is significant. Things which must shortly be done (R. V., "which must shortly come to pass"). — The time is at hand," from the prophetic point of view. I come quickly — referring evidently, not to the angel, but to our Lord himself. "Jesus is four times reported as saying that He would come again in His glory during the lifetime of some who heard Him speak. The early Christians certainly

expected soon the second coming of Jesus in His kingdom" (Peloubet).

One sees the vision of the day when the sun shines in all its radiance, but wakes in the early morning to see only a light on the clouds, and rays tinged the mountain-tops, and the battle of light with darkness. But the day has really come. Every great era in the progress of the world comes in some such way. God knows times and seasons, but no man can tell when the great moral epochs begin and end. They "come without observation." Who can tell the day and the hour of the era of freedom, or of modern civilization, or "the new theology," or "the new education," or the Elizabethan age of literature, or of the dark ages, or any other great moral change?

"Oh, where is the sea?" the fishes cried,  
As they swam the crystal clearness through.  
"We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of the infinite sea;  
Oh, who can tell us if such there be?"

Now, according to most scholars, John was bringing his message to Christians only a short time before the destruction of Jerusalem, which marked the end of the Old Dispensation and the dawn of the New. The whole Gospel dispensation, the kingdom of heaven in its new form, then began. "Christ did come, as He said. Men did not realize it, as Christ foretold that they would not, but the new day, the new kingdom under Christ as king, then rose above the horizon. The writers of the New Testament were not mistaken as to the fact" (Peloubet).

8. I John saw these things and heard them (R. V., "I John am he that saw and heard these things") — "saw" what appealed to the eye, "heard" what appealed to the ear. He sets his apostolic seal and signature to the truth of this prophecy. I fell down to worship — a spontaneous tribute of adoration to one whom, by reason of the grandeur and significance of the disclosures made, St. John regarded as superhuman and superangelic.

9. See thou do it not — a warning to refrain. Says Dr. Brown: "The abruptness of the phrase marks the angel's abhorrence of the thought of his being worshiped, however indirectly." I am thy fellow servant (R. V., "a fellow servant with thee"). — The angel assumed no superiority in rank or dignity over the mortal of earth. He classes himself with all who serve. Thy brethren the prophets. — The blessed "tie that binds" worshiping hearts below of whatever grade, is felt also towards us by the bright sons of light above — the angels who kept their first estate. Worship God. — To worship any other, whether in act or in heart, is idolatry. The Father is worshiped in heaven, the Lamb is worshiped; but no archangel, though he stand in the presence of the Highest, would permit an act of adoration to himself.

10. He saith unto me — evidently in this case, according to verses 12 and 13, the Lord himself. Seal not the sayings of this book (R. V., "Seal not the words of this book"). — A very different command was given to Isaiah and Daniel (Isa. 8:16; Dan. 12:4, 9). They were bidden to seal their prophecies, the idea being of a remote ful-

## Hood's

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fillment. But the sayings of this book were on the eve of immediate fulfillment, and they were, therefore, to be left open — partly that all might see prophecy translated into history, and partly that the church might derive comfort and assurance in the midst of persecutions. The time is at hand — the time when the earliest of the prophecies would be fulfilled.

11. He that is unjust, let him be unjust still (R. V., "He that is unrighteous, let him do unrighteousness still"). — The idea seems to be that the opportunity for any radical change of character was so short that the sentence of judgment, which should forever fix the condition of the soul, might as well now be pronounced. This sentence would not be arbitrary; it would simply affix the seal of eternity to the character formed in time by each individual. Thus the incorrigibly "unrighteous" man — unrighteous especially in his relations with his fellows — will carry the same characteristic with him into the hereafter. It cannot refer to the condition of men this side the grave, for there is no fixed and unchangeable condition in this world. He which is filthy, let him be filthy still (R. V., "He that is filthy, let him be made filthy still"). — The harvest of corruption is corruption. Filthiness of the flesh or spirit, uncleanness, impurity, perpetuate themselves in character. Says Alford: "The saying has a solemn irony in it; the time is so short, that there is hardly room for change. The lesson conveyed in its depth is, 'Change while there is time.' Let him be holy still (R. V., "Let him be made holy still"). — To be "holy" is to be free from sin, to be pure. The blessed character, precisely like the reprobate, is governed by the same law of fixity in kind and progress.

Two pairs are selected to stand as representatives of the good and of the bad. In these four are included all classes of godly and ungodly: those who sin against society, and those who sin against themselves; those who act honorably, and those who keep themselves pure. But what does the verse mean? Does it mean that the time is so short that it is hardly sufficient to allow even reforming themselves, so as to be ready for their Lord, and that, therefore, the lesson is, let those who would be ready for Him remember that now is the day of salvation? This is the view adopted by some; it contains a truth, but the meaning of the verse seems more general. Is it not the declaration of the ever terrible truth that men are building up their destiny by the actions and habits of their lives? "Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." So slowly but surely, may the power of being masters of our fate pass out of our hands. It is in this law of our nature that the key to many of the darkest problems of the future may lie (Carpenter).

#### IV Illustrative

Sometimes, as you pass along the street, you see a man you think you don't like; there is something in his countenance which distresses you. You fancy you see the blasphemer, the man reprobate in every good work, the man steeped in all corruption. And if one were to whisper in your ear that you must live a month with that man, and never be out of his society one day, you would be afflicted; but if you were told you must live in his fellowship a whole year, and never be removed from the region of his pestiferous breath for a single moment or day in that year, what an affliction would it be! And if you were to spend a whole life, and never be separated from him a single instant, what a gloom would it spread over your mind! Hell is the place where are many such — where all the inhabitants are such: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" —

whatever is abominable. Oh, tell me not of the fire and the worm, and the blackness and darkness of hell; to my terrified conscience there is hell enough in this representation of it — that it is the common sewer of all that is abominable, and abandoned, and reckless as to principle and depraved as to morals; the one common eddy, where everything that is polluted and wretched and filthy is gathered together (Dr. Beaumont).

#### W. F. M. S. Notes



— Quarterly meeting? Yes — in June, the 14th, at Newton, Mass., with a hearty welcome extended to all.

— The address of the treasurer of the New England Conference, W. F. M. S., for the summer will be Egypt, Mass. Auxiliaries please note this change.

— The Birthday Missionary is Miss Mary Simester, who has started on the first stage of her journey to her appointment at Chentu, West China. Her faithful and successful service as the deaconess at Morgan Chapel has made her known and beloved among us.

— Miss Danforth and Miss Dodge have been having delightful results in their itineraries, and Miss Palacios has been at several of our League meetings and one district meeting in the interest of her native land — Mexico.

— Miss Hemingway is appointed to Kuala Lumpur, a station about fifty miles away from Singapore. It will be new work and therefore all the more difficult. The appointment is a testimony to her past success in Singapore.

— The amount needed for Dr. Sheldon's home-coming has not been received. Two friends have been very kind in their offers, but the Branch needs still some \$400. Kindly remember this when you are planning for your summer's work.

— Good reports come from the hospital in Bareilly where this Branch supports some beds. Dr. Lewis says that the plague is very bad. Some days she inoculates one hundred people as a preventive. So far the Christian community has been marvelously exempt from the scourge, which is taking off 50,000 a week in India.

— So much has been said of the difficulty of reaching the Mohammedans that it is particularly worthy of note that in Lucknow we have 207 Mohammedan houses open to our zenana workers — a larger number than those of Hindu visited regularly by our missionaries in that city.

— Miss Sh'bata, so long with us as a student of music, graduates this month from the New England Conservatory, and will return at once to Japan, where she is appointed to take the music classes in the Aoyama Gakuin, relieving Miss Bing, who is to go to Sapporo, where she was so successful before.

— Mrs. Pak, one of our Korean Christians, during a recent visit from a missionary, turned to one of the places in the Bible where Christ foretold persecution for His followers, and said: "These words make me very happy. At first, when I was persecuted for being a Christian, I did not like it at all; it made me have a very ugly mind. But now it is a pleasure to hear it, and I am happy as I can be." Her face proves it, and the missionary's heart reflected the glow of her smile.

— The Transcript of May 20 gives an interesting article on Japanese poetry, including some extracts from the writings of the Emperor, which are well worth cutting out for your next auxiliary meeting. The influence of Christianity extends farther than the actual adherents of the churches.

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— Our Korean mission is so new that we hardly realize how strong it has grown. For instance, in Pyeng Yang our church numbers 2200 members. And the report of their standing is most promising. No wonder that we are asked to send another W. F. M. S. representative to that widely extending work.

— The government inspectress of schools in a large city in India was asked her opinion of the ones carried on by our missionary. The lady, though an Englishwoman, is not a professed Christian, and was not prejudiced in favor. Her reply was: "They are ideal schools." And though the missionary did not request her to give an advance in the grant from Government, she sent a check for a thousand rupees as a mark of her approval.

— The Summer School for Woman's Foreign Missionary Societies will hold its second session from July 24 to 31 at Northfield, Mass. The new book for the study of Africa, "Christus Liberator," will be taught, and helpful ideas given for those conducting auxiliary or other societies. Miss Elizabeth Northup will conduct the study of "The Nile Country and Abyssinia." Send to the district secretary or to Mrs. Small for circulars. A cordial invitation is extended to every one.

— In the April number of the *Missionary Review* is an article on "A Silver Dollar Missionary Sermon," which gives capital suggestions for ten lessons to be preached from a silver dollar.

— Some tourists were passing along a street in Guanajuato, Mexico, and one saw a sign. She called out to stop, as she wished to enter the building where she saw a sign, the "Mary Ann Cox Memorial." So the party entered and found our fine new school building, which is a remarkable structure indeed in that great mining town. If all tourists would look out for the mission buildings, how many good speeches we would have on their return!

— The Elizabeth Sleeper Davis hospital is going up fast. The plans for the wards have been received, and show fine ideas for utilization of space. Dr. Gross writes that the estimates are within the money available for the building from the indemnity paid by the Chinese Government. Furnishings will be the only extra item needed to start our splendid work again.

## EPWORTH LEAGUE COLUMN

Edited by Rev. G. F. Durgin.

**T**AKE the assertion of Jesus, "I am the Way, the Truth, and the Life," and reduce human history to a single statement, and you have this: Either consciously or unconsciously men are everywhere longing to know the way to live. This anxiety is so intense that evil counselors and leaders easily capture the great anxious throng, and humanity is led astray—but always in search of a way to live.

Ambitions may not always be very high; visions may not be very clear; the wrong interpretation may often be put on the facts of living; men may think they are right when they are wrong; life may be sought in the ways of death; men too often clothe themselves in pauper garments and feed from the scavenger barrels of thought; men do not always give evidence of aspiration or of a clear conception of great living. But, underneath all, men everywhere do long to know how to live.

Divorce this fact from all narrow conceptions of religion, and you have men desiring the way and not knowing how to find it; longing for the truth, and not knowing what it is; wanting the life, and not understanding that it is knowing God and Jesus Christ whom He sent; and not knowing how to know God, or how to come to Christ. When the waters are troubled, they have no man to put them in.

"How, then, shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" This is the Epworthian's opportunity. Personal evangelism actually put in personal practice is more needed than are prayer-meetings, social functions, or study classes. The best great revival will come when the very first revival work is repeated—"Philip findeth Nathanael;" Andrew "findeth his own brother Simon"—when one believer gets one unbeliever.

## League Notes

The League at Augusta, Maine, has 100 paid-up members, and is considered a spiritual, social and financial help to the church.

At Danvers, Mass., the church gets about \$100 each year for current expenses from the League. It has "more than good" attendance at its own devotional service, and largely attends the regular church service on Sunday evening.

Charlton City, Mass., recently elected a new cabinet: President, Mrs. G. H. Rogers; vice-presidents, Miss Ella Page, Miss Alice Leighton, Allen Davis, Miss Lottie Rich; secretary and treasurer, Miss Ella Keeler. A large increase in membership has recently been made.

At Melrose, Mass., an installation service was held at 5 o'clock Sunday afternoon, May 21. Addresses were given by H. S. Emery, president of Lynn District, Miss Gertrude Freeman of Everett, Miss S. Gertrude Mayo of Lynn, Frank W. McKeever of Lynn, H. W. Glazier of Malden, and Mrs. Stone, of Melrose, superintendent Malden Junior League. The new cabinet is: President, F. P. Hawkes; vice presidents, Miss Grace Lynde, Miss Lillian Eastman, Mrs. Lillian M. Kennard, Miss Laura A.

Prior; secretary, Miss Edith Maynard; treasurer, Howard French, superintendent Junior League, Miss Bessie Atwood.

Wagner Chapter, Mercy and Help department, Grace Church, Cambridge, gave a delicious and profitable "May Breakfast" on Memorial Day.

In Providence, R. I., an Epworth League Union has been organized of the chapters in the city proper, East Providence, Hill's Grove, Pawtucket and Central Falls. The first meeting was a Washington Birthday banquet at Asbury Memorial Church. The second meeting was held in Broadway Church, May 26. A banquet was enjoyed, followed by music and two addresses, as follows: "Great was the Sound Thereof," by Rev. E. F. Studley, and "Knighted by Kneeling," by Rev. Albert E. Legg, both of Providence. The following officers were elected: President, G. H. Newton, of Trinity Union; vice-president, H. E. Jones, of Mathewson Street; secretary, Miss Geraldine H. Cornell, of Asbury Memorial; treasurer, J. A. Tandvin, of Haven Church. A moonlight excursion down the beautiful Narragansett Bay is planned.

The chapter in Trinity Union Church, Providence, R. I., recently enjoyed a "Denver Evening," tendered as a compliment to the League by the Denver Club, of which Rev. H. E. Murkett is secretary and Mr. E. M. Wheeler is treasurer. These gentlemen, assisted by other members of the well-known quartet, of which Mr. Wheeler is a member, gave the program. Interesting talks on Colorado and the itinerary of the Denver Club were given. An illustrated exhibit of sights and scenes en route was very interesting. Similar meetings are arranged by the Denver Club for Leagues at First Church, Pawtucket, and State Street, Bristol. The Club will be glad to make engagements elsewhere.

## Summer Campaign of Epworth Leagues

## NEW BEDFORD DISTRICT

At a union meeting of the Methodist churches of New Bedford, Fairhaven and Acushnet, held at County St. Church, Sunday evening, May 21, the summer campaign of the Epworth League was launched. The plan of the New Bedford District is to send a trained worker to each charge, to meet with the League cabinet, and after a study of the local field, apply such suggestions as shall make the League work more effective. It is a summer conference brought to each League's door, with special emphasis on the department of World Evangelism.

Presiding Elder Ward opened the meeting with a powerful address, emphasizing the reflex influence of missions on the home churches. He was followed by W. B. Oliver, of Boston, second vice-president of the First General Conference District, who brought out the thought of the need of wise and careful study of the field. Mr. W. H. Keeling (Harvard, 1907), who is to be the district worker, followed with a brief outline of his plans. The meeting was arranged by Rev. R. S. Cushman, the wide-awake missionary vice-president of the district, who is handling the work in a most statesmanlike manner. Pastors and League workers should make early application for the service of this district worker, who is already in great demand, and who has the heartiest endorsement of Presiding Elder Ward.

## League Convention

## CONCORD DISTRICT.

An excellent convention of Epworth League workers was held at First Church, Concord, of which Rev. Wm. Ramsden is pastor, Tuesday, May 16. The Leagues represented were those included in what is known as Circuit No. 2, comprising all the Leagues in Concord District below and including the one at Warren. The program began at 10:30 with a devotional service led by the pastor of the church, after which there was the appointment of committees and transaction of business. Under the general head, "Working the Departments," some most profitable papers and addresses were given. They were all of an intensely practical nature, and in each case were followed by discussions that brought out methods of work. The papers and addresses were as follows: "World

Evangelism," Mrs. A. T. Cass, Tilton; "Conducting a Literary Department," Miss Edith E. Bride, Concord; "The Real Samaritan," Mrs. Herbert J. Kidder, Franklin Falls; "A Model Devotional Service," Mr. B. A. Stone, secretary of the railroad Y. M. C. A., Concord; and "Junior League Work," Mr. A. H. Wardle, New Hampshire State secretary Y. M. C. A.

The afternoon devotional service was led by Rev. E. C. Stratton, of Concord, president of the Conference Epworth League. Rev. George A. Henry, of Tilton, gave a thoughtful address on "Three Dimensions of Life," in which he dwelt upon the length, breadth and depth of life which together make the ideal life. Rev. J. H. Robins, of the Anti-Saloon League, represented this work briefly. The president's address was delivered by Rev. E. C. E. Dorion, of Plymouth, president of the District League, in which he spoke of the opportunities of work for young people in developing life into an ideal character as afforded through the various departments of the League. Rev. George H. Spencer, of Everett, Mass., made a very happy speech, setting forth the deaconess work, the Denver Convention, the Silver Bay Conference, and the interests of the First General Conference District Epworth League. He spoke of the proposed general district convention for Weirs in 1906, which was received with applause, an invitation being immediately given to the cabinet for this convention in a most hearty rising vote. Rev. Edgar Blake, of Manchester, closed the afternoon program by speaking of the deaconess work and the plans for its extension within the bounds of New Hampshire Conference.

The evening address was delivered by Rev. H. O. Enwall, of Plainville, Mass., who gave a strong and inspiring discourse on "The Power of a Great Idea." The convention ended with a consecration service led by Presiding Elder Cull. It was voted to endorse the recommendation of the general office relative to the election of officers, and ask the Leagues of Concord District to elect their officers in May. The music of the convention was in charge of Rev. A. L. Smith, of Suncook.

Much of the success of the gathering is due to the painstaking and untiring efforts of the district secretary, Miss Elizabeth B. Dyer, of Concord, who cared for the general arrangements in a most admirable manner.

## PRAYER-MEETING TOPIC

## Minor Moralities

Sunday, June 18

REV. MATTHIAS S. KAUFMAN, D. D.

## DAILY BIBLE READINGS.

- June 12. Hospitality. Gen. 18:1-8.
- June 13. Sympathy. Gen. 40:1-8.
- June 14. Contentment. 1 Tim. 6:6-11.
- June 15. Steadfastness. Col. 2:1-5.
- June 16. Thankfulness. Ps. 92:1-10.
- June 17. Kindness. Luke 10:29-37.
- June 18. Topic—Minor Moralities. Eph. 4:25-32.

## The Black Catalogue

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minor and major moralities. St. Paul brings before us some very common sins, and yet how hideous they are in their effects upon character.

1. *Lying* (v. 25). How terribly common when we realize that it is intentional deception! When Aristotle, teacher of Alexander the Great, was asked what a man could gain by falsehood, he replied: "Not to be credited when he tells the truth."

"Dare to be true. Nothing can need a lie; A fault, which needs it most, grows two thereby."

2. *Stealing* (v. 28). This vice is the outcome of an inordinate desire for something not due us. One day a Connecticut farmer set a trap to catch a chicken-hawk. Next day the trap itself was gone and four feet of the chain, intended to hold it to the ground. A week later a big hawk was seen lighting in a tree near the house. Approaching nearer, the farmer found the thief held fast. It was the trap that did it. He was caught at last through his own folly. For little gain, not only hawks, but men, lose themselves.

3. *Corrupt Language* (v. 29). Only a jest, perhaps, but it soils the soul and lowers one's ideals of purity. Young people cannot afford to read, or hear, or tell, a story, or a word ever, that leaves on the life the smut of impure thought. Keep thy heart clean.

4. *Bitterness* (v. 31). Not sealed casks are we, but open, living, moving personalities. If there is bitterness within it will be sure to escape and make bitter other lives besides our own. This is an insidious foe, that should never find encouragement in any Christian heart. If in the soul it is sure to escape.

"Our acts our angels are, or good or ill.  
Our fatal shadows that walk by us still."

#### White Angels

1. *Truth* (v. 25). Not only truth-speaking, but truthfulness in the inmost soul, is beautiful, and has unspeakable power in character-building.

2. *Righteous Anger* (v. 26). A great educator once said he knew plenty of boys who loved God. What he wanted to find was "more boys who hated the devil." God hates sin with infinite intensity.

3. *Industry* (v. 28). Indolence is among the most formidable of all foes. Mr. Edison defines genius as "one part inspiration and ninety-nine parts perspiration." A Chicago merchant wrote in a letter to his son: "My boy, there is room at the top, but the elevator is not running." Honest toil, like faith, can remove mountains.

4. *Kindness* (v. 31). John Boyle O'Reilly, in a very significant little poem, asks: "What is the 'Real Good'?" After hearing many answers, he reaches this conclusion:

"Then within my bosom, softly this I heard:  
Each heart holds the secret; kindness is the  
word."

"Every kindness done to others is a step  
nearer to the life of Christ."

5. *Tenderhearted* (v. 32). A very strong, rich word is this. An opal lay in a jeweler's case, dull, lustreless. He took and held it in his

hand a few minutes, and lo! what a change! The life and warmth of his being scattered the dullness, and the opal gleamed with rainbow beauties. Many lives are like that gem. They need the warmth of human hands vital with human sympathy to bring out their latent glories.

6. *Forgiving One Another* (v. 32). Not only is this angelic, but it is divine. Why should any one hold a grudge against another? Every one is the possible

"Heir of the same inheritance,  
Child of the self same God.  
He hath but stumbled in the road  
We have in weakness trod."

The last two verses of our Scripture furnish material for a charming portrait of the true Christian. They will bear much study, meditation, and, best of all, assimilation into the life. Commit them to memory; they will enrich the soul.

Norwich, Conn.

#### New Parsonage at North Andover

For many years a new parsonage has been needed in the charge at North Andover, Mass. This every pastor stationed there has realized. But the people have not had courage to build. A year ago, under the leadership of their pastor, Rev. George E. Sanderson, the people said, "Let us rise up and build," and they did so.

The old parsonage that had been the itinerant's home for forty-one years, was sold, a new lot was purchased, plans were obtained, and the contract let for a new parsonage. Work was begun in the early fall, and the parsonage was completed in February, when it was occupied



by the pastor and wife, much to their joy and comfort.

The parsonage is well and centrally located, only a few minutes' walk from the church. The outlook is one of the finest in the town, commanding a fine view of the Merrimac valley and the city of Lawrence. It is two stories with bay windows in front and side, and piazza. It has a spacious hallway, with parlor, sitting-room, dining-room, kitchen and pantry on first floor. The kitchen is supplied with a gas range, Glenwood range, set tubs and soapstone sink. The interior is finished in white wood. The floors are hardwood. The doors are California redwood. The parsonage is connected with town sewerage and water, and is lighted with gas and heated with a Winchester water heater. It is well furnished and is in every respect a most pleasant home, and is a great credit to the society. The cost of the building, including the lot, was about \$8,000. A debt of about \$1,400 remains on it.

The house-warming was held on May 17, afternoon and evening, and was a very delightful occasion. About 150 were present, notwithstanding the unpleasant weather. During the evening a brief service of dedication was held. Words of welcome were spoken by the pastor. Mrs. E. S. Edmunds read letters from former pastors. Remarks were made by Rev. S. C. Beane, Jr., of the Unitarian Church, a solo was sung by Miss Emma A. Keefer, and remarks were made by Judge N. P. Frye, of the Congregational Church. Prayer was offered by Rev. H. Usher Monroe of the Protestant Episcopal Church. Light refreshments were served during the evening and every attention and courtesy was shown all callers by the reception committee, which consisted of the members of the official board, the officers of the Ladies' Circle, and the cabinet of the Epworth League and their wives and husbands.

#### Tilton Methodism

Rev. Dr. J. M. Durrell writes as we go to press: "Last Sunday, services connected with the 100th anniversary of the founding of the Methodist Episcopal Church at Tilton, N. H., were begun, a full report of which planned to cover three days, will appear later. In the morning an audience that filled the house greeted Bishop Mallalieu, who was at his best. With spontaneous flashes of wit and pathos, he held his hearers for over an hour. His appeal to the students of the Seminary was tender, and won their hearts. Evangelistic exercises followed the discourse, nearly all present taking part."

"Rev. N. P. Philbrook, pastor in 1881-82, presided at the afternoon service, which was held in honor of the deceased pastors. Two interesting addresses were made, one by Rev. D. C. Knowles, D. D., who rehearsed in choice language the work of the itinerant ministers who founded Methodism in Tilton, the other by Rev. L. B. Bates, D. D., son of Lewis Bates, who preached the first Methodist sermon in the place. A number of interesting relics were shown. The people were deeply moved by Dr. Bates' sympathetic presentation of the Gospel, and several manifested an interest during the evangelistic exercises at the close of his address."

"In the evening Dr. L. T. Townsend gave a masterly exposition of the 8th Psalm. As he elaborated the Scriptural argument, showing that man was created to rule, next to God, over the physical universe, and buttressed the proposition by the testimony of leading scientists, the audience that packed the auditorium was carried along in the sweep of his thought to the irresistible conclusion that effort for the salvation of our neighbors is the noblest activity possible. It was a red-letter day for Tilton Methodism."

The Ancient and Honorable Artillery Company of Boston on Monday celebrated its 267th anniversary in its usual manner by a parade, church service, election, reception and banquet. The old custom of rousing members at sunrise was carried out early in the morning by a fife and drum corps. The parade displayed the picture-que and variegated features with which Bostonians have become familiar from oft-sight of them. Delegations were in line from similar organizations, almost as old, in other cities. The parade was graced by the presence of Gov. Douglas and Gen. Miles.

Rev. Hugh Black, associate pastor of St. George's Free Church, Edinburgh, and author of the excellent book, "Culture and Restraint," is to come to America in the autumn to act for a time as professor of homiletics in Union Theological Seminary, New York. He is also to travel in different parts of the country, seeking to come into touch with young men in colleges, and to try to impress upon them the need of entering the ministry.

Perfect health is not freedom from sickness. Very many who have weak hearts imagine that because they do not suffer any great inconvenience their health is comparatively good, when the fact is this most insidious disease is fast robbing them of their very life blood. Neglect of the earlier stages of this disease is almost invariably the rule. This is wrong, as the proper treatment when the first symptoms appear would be the means of prolonging life. In order that there may be no excuse for this neglect, and to satisfy those thus afflicted that Dr. Miles' New Cure for the Heart will be beneficial in each individual case, every druggist in the United States is authorized to refund the price of the first bottle if it fails to benefit. This is not only true of the earlier symptoms, but there are very few cases of heart disease where the Heart Cure will not greatly benefit if it does not effect a complete cure. Every one suffering from shortness of breath, palpitation, irregular pulse, fainting or hungry spells, heart pains, distress when lying on left side, smothering spells, swelling of feet or hands, should try it.

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## A VISIT TO KENT'S HILL

REV. JOSEPH H. TOMPSON.

CAN any one converted at Kent's Hill ever forget that to him it was the gate of heaven? It was at Kent's Hill, Me., the 15th of September, 1866, about 11.45 A. M., in my room, from which I could see the White Mountains, that God for Christ's sake forgave my sins, adopted me into His family, and made me an heir of heaven. Just before that hour, it seemed as if a White Mountain load, as cold as the snow I could then see upon those mountain-tops, was upon my heart; after that hour the load was gone, and the warmth and glow of heaven pervaded my whole being. The transformed soul holds any place dear where such a change occurs, and will never forget it.

However, Kent's Hill is to be remembered for itself by every lover of nature. From the Seminary buildings one has a view of fields and valleys, orchards and woodlands, ponds and lakes, hills and mountains, already beautiful, but only the promise of what will be later in the year, when the most believing will, at times, be skeptical whether Eden could have been lovelier.

Strange that one who had his home there four years, and such reasons for remembering it as I have had, it also being the home of mother and brother, should visit it but three times in thirty years, when the scenes of his labor have never been more than 250 miles away. The only explanation is, home cares, church work, the rapidity of time, and lack of money. But I believe that home cares would have been lighter and church work easier had my visits been more frequent.

Kent's Hill and the surrounding country is being appreciated more and more for summer homes. The following resorts are within easy distance of the Hill (indeed, I have always considered them as belonging to it): Lake Maranacook has had a place in tourists' note-books for many a season, and a resort upon this lake of considerable importance has recently changed hands, and will no doubt be further enlarged and beautified; Torsey Pond has upon its shore a camp for boys; Echo Lake has become known to many of our leading men. Last summer ex-Assistant Postmaster General Bristow had his vacation at Echo Lake Farm, a beautiful place on the lake of this name, and enjoyed fishing from its crystal waters. It is one of the thirty-mile chain of lakes flowing into the Androscoggin River. The farm is upon the west shore, and is surrounded by over a thousand acres of forest land, and within an hour's drive there are twelve other lakes stocked with trout, bass, white perch, and pickerel. Chas. R. Folsom, of West Mt Vernon, is the proprietor.

I left Boston, May 2, and returned the 11th. Not knowing that I could make the visit until late the night before starting in the morning, my arrival at the home of my mother and brother was a surprise to them. And what a joy to find her so well and happy in home and church interests!

The day after my arrival I called upon Rev. Harry Andrews King, the happy and appreciated pastor of Kent's Hill and Readfield charges. Mr. King was transferred to the Maine Conference from a Missouri Conference, and recently, while pursuing his theological studies at Boston University, was the successful pastor of the Egleston Square Church. He is abundant in labors. In addition to his regular work, he has added Readfield Depot and North Wayne, and each Thursday morning leads chapel devotions. By request, I took his place the Thursday I was present. It was a fine body of students that had halted

for a half-hour from the duties of the day for devotions, and it was a fine corps of teachers that was there to lead and unite with them. But what a change! Instead of President Torsey, President Berry, a former classmate; and in the places of professors never to be forgotten, Professors Treethen and Russell, one a classmate and the other a room-mate, with his noble and brilliant brother of lamented memory. The rest of the day I was royally entertained by the Kings.

In the morning we had a delightful ride and a call upon Mr. and Mrs. Stevens of the Readfield church, former Kent's Hill students. The afternoon was spent upon Torsey Pond. I felt that Dr. Torsey was not far off. Upon that pond that consummate leader of youth, while apparently angling for trout or pickerel-only, caught and lifted to a high plane of noble endeavor many a young man; and today the world feels Dr. Torsey's influence because of the boys he caught there. He was a fisher of men.

Inseparably associated with him were Profs. Robinson, Morse, and his successor as president, Dr. Chase. What inspiring teachers these were! They always made me feel that the supreme purpose of their teaching was to give their pupils accurate knowledge ready for the Master's use. As a class-leader Dr. Chase was especially successful in making this purpose felt. Once I was present in his class-meeting when ninety took part. The meeting was for an hour only. At its close ninety went to their studies not only better fitted for study, but also safer from the temptations that might lure.

In the evening I attended the weekly prayer-meeting. There were a few citizens and about forty students present. Mrs. W. F. Morse presided at the organ during the praise service; Rev. Mr. King made a short address; then prayer followed prayer, and testimony, testimony. There was no hesitation, and I felt that the Lord was in the Kent's Hill prayer-meeting as in other days. Mr. King takes special delight in his opportunity to come into contact with student life and have something to do in fashioning it for Christian activities. Already two of our prominent institutions have found this out, and are thinking that it may be his duty to give his entire time to educational work.

As in the days when I was a student, Dr. W. F. Morse and his talented wife are the presiding geniuses of music; and notwithstanding their sore bereavement they are inspiring and educating all who can and will, that they may make this world vocal with praise.

On Sunday afternoon I had the privilege of preaching in the old Kent's Hill church, and on Monday evening at North Wayne. At the latter place a new interest is being taken in religious things. Until recently the church has been closed. The story of its opening, Mr. King should tell. It is a story worth telling, and would be much like the story of what happened there in my day, when I was given charge of the work for a year, and where President Berry got an inspiration for his distinguished career.

While on the Hill I greatly enjoyed the privilege of "breaking bread" with Mr. King, President Berry, Prof. Russell, and their respective families. Men are but boys grown older. But with what changed conditions, larger privileges, and greater responsibilities!

On my way home I called upon a number of Kent's Hill acquaintances of other days. I could not pass through Lewiston without stopping to see Mrs. Josephine Miller and family. It was with her parents, Mr. and Mrs. Robinson of sainted

memory, that I found a delightful Christian home soon after leaving the parental roof. Educated, refined, and charter members of the Hammond St. Church, they left an influence that will always be felt. He was superintendent and she a teacher in that church Bible school for a long time. With her daughter, Mrs. Miller lives in the same house on Lowell St. that her parents lived in when I was with them, and they still attend Hammond Street Church.

I was fortunate in meeting with Mrs. Miller's son, Mr. Wm. Robinson Miller, a successful architect. In answer to my inquiries for Kent's Hill students, he conducted me to Will Newell and Fred Preble. The latter was my chum for two terms, and now is Dr. Preble, pastor of the first Baptist Church in Auburn, and the former, recently mayor of Lewiston, is now judge of probate. I was introduced to Judge Newell as a "Mr. Loring," and to Dr. Preble as a book agent, but they were not long deceived. Dr. Preble showed me a picture of the Kent's Hill Praying Band taken while we were members. He and Hon. E. T. Burrows, now of Portland, were in the front row; and they are there now. One is a leading clergyman of his denomination, and the other, by his business, screens thousands of homes throughout the country from the insect enemies of summer, and through the church, as trustee of Kent's

## BOOK OF BOOKS

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An Oakland lady who has a taste for good literature tells what a happy time she had on "The Road to Wellville." She says:

"I drank coffee freely for eight years before I began to perceive any evil effects from it. Then I noticed that I was becoming very nervous, and that my stomach was gradually losing the power to properly assimilate my food. In time I got so weak that I dreaded to leave the house — for no reason whatever but because of the miserable condition of my nerves and stomach. I attributed the trouble to anything in the world but coffee, of course. I dosed myself with medicines, which in the end would leave me in a worse condition than at first. I was most wretched and discouraged — not thirty years old, and feeling that life was a failure.

"I had given up all hope of ever enjoying myself like other people, till one day I read the little book, "The Road to Wellville." It opened my eyes and taught me

a lesson I shall never forget, and cannot value too highly. I immediately quit the use of the old kind of coffee, and began to drink Postum Food Coffee. I noticed the beginning of an improvement in the whole tone of my system after only two days' use of the new drink, and in a very short time realized that I could go about like other people without the least return of the nervous dread that formerly gave me so much trouble. In fact, my nervousness disappeared entirely and has never returned, although it is now a year that I have been drinking Postum Food Coffee. My stomach is now like iron — nothing can upset it.

"Last week, during the big Conclave in San Francisco, I was on the go day and night without the slightest fatigue; and as I stood in the immense crowd watching the great parade that lasted for hours, I thought to myself, 'This strength is what Postum Food Coffee has given me.' Name given by Postum Co., Battle Creek, Mich.

There's a reason.

The little book, "The Road to Wellville," may be found in every package.

Hill, and as a member of the State Civic League, is a power for civic and State righteousness. I enjoyed a call upon him at his place of business in Portland. He had just returned from a visit to Kent's Hill and a meeting of the Civic League at Waterville.

While in Portland I had time to see but two other Kent's Hill students. One was Charles Marston, Esq., elder son of the late Capt. Levi Marston, of Yarmouthville. He is with the banking firm of Brown & Co. In other days he and I were much together, and he is as affable and courteous as at that time.

My last call was upon Dr. Haley, the successful pastor of Pine St. Church. He is having a successful and happy pastorate. What a good time we had together!

Evidently, the purpose of the teachers at Kent's Hill in former days is being gained, and may their successors be successful in the accomplishment of the same purpose!

Kent's Hill has suffered many discouragements of late years, but she is recovering somewhat from them, and it is generally conceded that this is the best year of President Berry's administration; and he and his colleagues have good hope for the future. Let us all pray and work for the peace and prosperity of Kent's Hill!

Jamaica Plain, Mass.

### THE FIELD AGENT'S WORK

REV. RENNETT C. MILLER.

MR. EDITOR: I felt as if I must write you a line to tell you how grateful I am for the visit to our church of the ZION'S HERALD representative, Rev. F. H. Morgan. His whole stay here was an inspiration and a benediction. His missionary talk last Sunday evening at our Epworth League meeting, and his sermon on Christian literature later, made a deep impression on all. He secured a number of new subscribers for the HERALD at the church service, but the real work was done Monday and Tuesday following, when I accompanied him in a rapid trip through our parish, spending about five minutes in a home, while he explained the merits of the HERALD. He did not over-urge our people, yet we secured 40 new yearly subscribers. I confess I am surprised, yet delighted, with the result. I am more convinced than ever that our New England Methodists will subscribe for a paper like the HERALD when it is clearly presented to them in this personal way. I wish you had several more consecrated men like Mr. Morgan in the field. The influence for the next fifteen months of the HERALD upon these forty homes (and they will be read in many more than forty homes) will be incalculable for good in making loyal, intelligent Methodists and Christians among us here.

If a church like ours, that has suffered so severely from the great strike the past year, can send forty new subscribers (not to mention a number of old subscribers), surely any Methodist church in New England ought to do as well, proportionately.

I doubt if any two months' pastoral visiting I have done here will mean as much of blessing to my people as the two days just spent with Mr. Morgan in introducing the HERALD. I do hope all our New England pastors will give him a hearing in their

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pulpits, and, better still, personally accompany him in his canvass among their people.

Fall River, Mass.

### Aggressive Methodism in New England

Pursuant to the action of the New England Conference (see Minutes, p. 90), the following brethren have been chosen by the presiding elders, and territory assigned by the general secretary of the Commission on Aggressive Methodism: Springfield District, east of Connecticut River, H. L. Wriston; west, C. E. Davis. Boston District, west of Norwood, J. W. Higgins; east, A. P. Sharp. Lynn District, north of East Saugus and Wakefield, J. W. Ward; south, L. B. Bates. Cambridge District, from Mt. Auburn north of Waltham, Concord, Clinton and Hubbardston (except Lowell), G. F. Durgin; south and including Lowell, L. W. Staples. It is hoped all our people, lay and clerical, men and women, will write to these brethren respecting any point in our Conference where they think there is a possibility of planting a mission, doing school house or outdoor work, where there is need of helpers, where there is need of improving the quality as well as quantity of our Methodism. These brethren will communicate with the secretary, who, if sufficient evidence seems to warrant, will send to the preacher nearest the point indicated a suitable letter of suggestion and counsel.

Permit further suggestions: Let a city pastor arrange to take his vacation in a country preacher's parish, preach his old sermons ("born again") in the little country church, and let that country pastor who needs to study the city problem take the city church for a month or so. Let every preacher try to establish the Home Department of the Sunday-school and get into every last family that belongs to no church, and write to Secretary McFarland to give us the Sunday-school lessons in bilingual that we may interest foreigners in the Word of God. While we hope, pray and work for that "great sweeping revival," let none neglect to get the children and weak believers on probation and keep them going in the right direction. Emulate that member of the New England Conference who preaches by invitation fifteen minutes every Wednesday to the workmen in a shop in his town. Plan for the coming camp-meetings. Study the methods of successful Christian business men. Try a little more faithfully to induce our people to have good Methodist reading — ZION'S HERALD, of course — in the home. Send a cheering post-alto to some worker. Pray by name at the family altar for our Bishops, presiding elders, and this Commission.

T. C. MARTIN, Gen. Sec.

### The American University

The semi-annual May meeting of the trustees of the American University was recently held in Washington, D. C. A large number of trustees were present and much important business was transacted.

A check for \$10,000 from a lady friend in Chicago reached the University office the morning of the trustee meeting, with a promise that \$15,000 additional would be paid July 1. Announcement was also made of the gift of a farm of 700 acres, in good state of cultivation, and with splendid buildings, located in Indiana, on the Ohio River, forty miles south of Cincinnati. The gift is unconditional, and the farm is valued at from \$20,000 to \$25,000. Announcement was also made of a generous bequest for the University in the will of Charles W. Slagle, of Baltimore, recently deceased.

The trustees approved the action of the building committee in awarding the contract for the completion of the superstructure of the McKinley Memorial College of Government, at a contract price of \$137,720. The same kind of marble is to be used as that in the completed College of History, which came from the famous Columbian quarries near Rutland, Vt. Work will begin within a few days, and under the terms of the contract is to be completed within a year.

The board elected two new trustees — Dr. J. G. Bickerton, of Philadelphia, and Dr. Franklin E. Hamilton, of Boston, Mass., to fill vacancies.

During the afternoon members of the board visited the University site to inspect the building operations and the grounds, which have recently been beautified by the planting of more than a hundred trees of various species and beds of artistic shrubbery.

No action was taken on the proposition which has been recently made looking toward an affiliation with the George Washington University.

### NEW ENGLAND SEACOAST

#### Beautiful Beyond Description

New England's seacoast, the ideal recreation ground during the summer, is preparing to welcome her visitors. In a short while the beautiful North Shore of Massachusetts, including Manchester-by-the-Sea, Marblehead, Clifton, Rockport, Devereux, Gloucester, etc., will be festive resorts, assembling together the foreign ambassadors and Washington diplomats who especially favor this section. Hampton and Rye Beaches in New Hampshire, delightful pleasure resorts, in a few weeks will harbor thousands of amusement seekers. York, Kittery and Kennebunk are ready for the cottagers. Old Orchard will appear more smiling than ever this year. Portland, fronting on beautiful Casco Bay, and the delightful islands have donned their summer apparel. North of Portland, the shore resorts to Bar Harbor and beyond in New Brunswick are ready for the summer influx. You can scarcely appreciate the beauties of the sea coast without a visit; but there are two publications which will do much to enlighten you. A beautiful portfolio containing twenty-eight half-tone reproductions of seashore views will be mailed by the General Passenger Department, Boston & Maine Railroad, Boston, upon receipt of six cents, and a descriptive booklet entitled, "All Along Shore," will be mailed upon receipt of two cents in stamps.

### Church Organs

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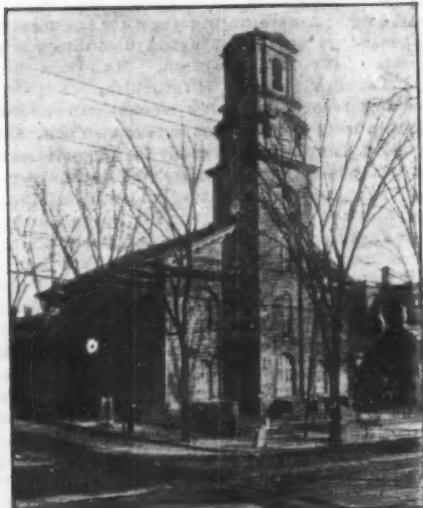
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## Dedication of First Church, New Haven, Conn.

The new old First Church of New Haven, Conn., Rev. Francis T. Brown, pastor, was rededicated by Bishop Goodsell on Sunday, May 21, amidst the rejoicings of the united Methodism of the city. Fronting the "Green," and neighboring the buildings of the great University, this historic church now occupies worthily its commanding position. Since last September, chiefly under the pastorate of Dr. Henry Baker, now of Middle town, and under the supervision of a building committee of which Dean Henry Wade Rogers, of the Yale Law School, was the efficient chairman, the church has been undergoing extensive remodeling to the cost of \$38,000. In front, replacing three small wooden porches, there now rises



THE OLD CHURCH

an imposing colonial portico of eight stately pillars approached by massive stone steps which extend the entire width of the building. A graceful new steeple, surmounted by an ornamental cross, completes an outward transformation as remarkable as it is noble.

The interior alterations are no less marked. The old galleries have been removed, and the flat ceiling replaced by a series of arches decorated in light blue and gold and supported by six great pillars of dark green. The side walls are a deep red. The elaborately carved pulpit furniture and the pews are of dark oak. The entire interior, whether under the light of the new



THE RENOVATED INTERIOR

stained-glass windows, or illuminated from the new electric chandeliers, presents an appearance very rich and churchly. The architect, Mr. C. C. Haight, of New York, is the designer of many of the finest buildings of the new Yale.

On the day of dedication, the last \$2,000 of the total cost of these elaborate alterations was nobly pledged by a people who had in many instances already given to the point of sacrifice. The presence of Bishop Goodsell in the services

from the morning love-feast to the evening dedication contributed greatly to the splendid victory of the day. First Church is inclined to claim the Bishop as a sort of youthful and strenuous pastor emeritus, and records gratefully this latest service of many which his constant interest has prompted since he left this pastorate for his wider responsibilities. His morning sermon, from 2 Samuel 24:24, was a noble and impressive presentation of the law of sacrifice, and lifted the great congregation to a new sense of the divinity of an offering that means cost to the giver. The Scriptures were read by Presiding Elder W. A. Richard, and the prayer was offered by Rev. Charles H. Buck, D. D., one of the former pastors of the church. Other former pastors who were unable to be present — Dr. William V. Kelley, Dr. Gardner

held a closely attentive audience as, with logic, humor, pathos, imagination, finished diction, and deep spiritual appeal, he vindicated the reality and unfolded the principles of the knowledge of God. At the close Mr. W. G. Loize, general secretary of the city Y. M. C. A., resumed direction of a successful blackboard exercise of the morning, the congregation made a final response with pledges, and, with the last of the obligation assumed by two munificent friends, an unencumbered church was presented by the trustees to Bishop Goodsell for dedication.

## Toronto S. S. Convention

The 11th International Convention, previously announced to be held in Toronto, Ontario, June 23-27, gives promise of a large attendance of Sunday-school workers in the Methodist denomination. Among the speakers are Bishops Vincent, McDowell, and McCabe; Drs. Levi Gilbert, Jesse L. Hurbut, J. V. McFarland, M. C. B. Mason, and John Poole; Hon. Leslie M. Shaw, Secretary of the Treasury, and ex-Governor John L. Bates. Dr. James Atkins, editor of Sunday-school publications of the Methodist Episcopal Church, South, is among the list. The other denominations are to be represented by such specialists as Hon. John Wanamaker, Robert E. Speer, Frank K. Saunders, Prof. H. M. Hamill, D. D., Rev. Len G. Broughton, D. D., E. K. Warren, Dr. A. F. Schaufler, and Principal E. I. Rexford.

A special train of first-class standard Pullman cars will leave Boston, Thursday, June 22, from South Station, 2:30 P. M., and will go via Boston & Albany, New York Central & Hudson River R. R. to Niagara Falls and Lewiston, thence Niagara River Line from Lewiston and the Upper Niagara River, and across Lake Ontario to Toronto. This route is a very picturesque one because of the variety of scenery through northern New York, on Niagara River and Lake Ontario. On the return trip a full day will be spent at Niagara Falls, and abundant opportunity will be afforded to visit places of interest. As New England is allowed only 150 delegates, it is very necessary that application should be made immediately of Mr. W. W. Main, 701 Tremont Temple, Boston, that sleeping-car accommodations may be secured. It must be remembered that this convention covers the entire country, and that in every respect it will be a memorable one. The following personal letter is allowed publication by the management, as an appreciation of the arrangements on the part of the chairman of International Committee, Mr. W. N. Hartshorn:

Boston, Mass., April 17, 1905.

MY DEAR MR. MAIN: I have just returned with my family from a visit of eight weeks in the South. I have held Sunday-school conferences in the States of Florida, Georgia, Tennessee, Arkansas, Kentucky, Ohio, Washington, D. C., Pennsylvania and New York. In all the past history of international and organized Sunday school work there has never been so widespread and enthusiastic interest in the Sunday-school department of church work as today. Every indication suggests that the Toronto convention, the eleventh International, will be the most largely attended, enthusiastic and important in the series of Sunday-school gatherings. The presidents and teachers of theological seminaries, colleges and other institutions of learning will be represented upon the program. Great movements will be inaugurated and advance steps will be taken which will count much for future Sunday-school growth.

In view of the present conditions existing in all parts of the country, I am especially grateful to learn that you have secured a railroad rate of \$12.40 for the round trip from Boston to Toronto via Boston & Albany, New York Central & Hudson River R. R. to Niagara Falls, thence by steamer down the Niagara River and across Lake Ontario to Toronto. This exceptional rate by this most direct and popular route should be attractive to the delegates and their friends, and should secure a very large attendance from New England. The pleasure and profit of Sunday-school people in traveling together in a special train of Pullman cars is second only to the pleasure and profit that will be enjoyed in the convention itself. I can think of no more delightful occasion and can wish no greater joy to 150 selected delegates and friends from New England than that which comes in the fellowship of traveling together and therefore being closely associated during the several days of the convention. Please add to your rapidly growing list of members of your train nine people, who belong to my personal party.

Sincerely yours,

W. N. HARTSHORN.



THE NEW FRONT

S. E'dridge, and Dr. Henry Baker — sent letters of congratulation and Godspeed.

At the close of the sermon the pastor introduced the laymen who were to conduct the financial service, and Mr. Henry H. Benedict, president of the board of trustees, made a felicitous and telling appeal, to which his generosity during the day gave characteristic support.

The Methodist churches of the city had been invited to unite in the evening dedicatory service, and the auditorium was thronged to the doors. The ritual for dedication, which had



REV. FRANCIS THEODORE BROWN

been printed in full in the order of services for the day, was followed throughout. The preacher of the evening was Rev. Melville B. Chapman, D. D., of the Boston School of Theology, who, by virtue of two pastores, has sustained a longer relation to this church than any other minister in its history. His text was from 1 Corinthians 15:64: "Some have not the knowledge of God." The sermon was a memorable masterpiece, and for an hour the preacher

## THE CONFERENCES

## NEW HAMPSHIRE CONFERENCE

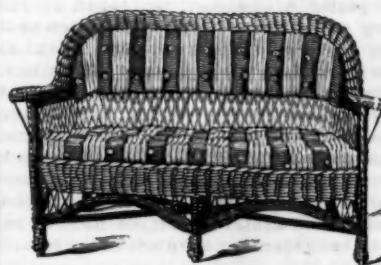
Dover District

**Smithtown.** — The semi-annual meeting of the W. F. M. Society of this district was held here, May 9. Despite disappointments because of the failure of assigned speakers, the meeting was one of interest and profit. Papers on the Philippines, South America, and Mexico were read to mutual edification. Mrs. J. M. Phillips, the faithful and efficient corresponding secretary, conducted a brief service with the question-topic: "How Oid art Thou?" This brought out the age of each auxiliary, with interesting incidents in the history of each. Miss Clara Collier was expected to speak in the afternoon, but illness made that impossible, and a substitute failed to appear. The time was taken for the discussion of various practical matters relative to the work of the auxiliaries, and with profit to the sixty-five present. The annual meeting is to be in November, at Somersworth, N. H.

**Hampton.** — Rev. C. M. Tibbets has begun the work of another year with favoring conditions. Evidently past services have given him a hold on the people of the town, as well as upon the church to which he was sent. A press correspondent affirms that Mr. Tibbets "has done excellent work at the Methodist Church, and is becoming an influential factor in the life of the community." Sunday morning, April 30, 8 were baptized and 8 were received on probation. The first quarterly conference was held by Presiding Elder Sanderson, Saturday evening, May 6, and on the Sunday morning following the elder preached helpfully. The outlook is bright. At class-meeting one new voice brought testimony to salvation in Christ Jesus. Father Oliver Towle passed his 90th milestone, April 30, and one week later, May 7, was at church to listen to Rev. Roscoe Sanderson and to join in the worship of God at the quarterly meeting, as in the memory days of the past. Father Towle is a constant reader of ZION'S HERALD, and is alert and mentally and spiritually alive in his advanced age.

**Haverhill, First Church.** — Rev. G. W. Farmer is still in charge. He is diligent and thoughtful, and is to be of yet larger service to this church with its special difficulties. A noble group of young men and women are being led by him in finance, in thought-life, and in the spiritual work which is the crown and glory of all. The Clara Cushman Band is still forcefully carrying on the study of missionary work, growing rich and strong in missionary ideas and zeal, and pushing the work of an auxiliary of the W. F. M. S. in the First Church. The sixteenth anniversary of the Epworth League was observed. A full board of officers was duly installed, Mr. Fred W. Mears, president. Reports of past service were read, songs were sung, and a fitting address given by Pastor Farmer. A large attendance helped to make the hour one of inspiration and profit.

**Haverhill, Grace Church.** — Mrs. M. Libby Allen spoke with pathos and vigor of "Work Under the Flag" last Sunday morning. One immediate result was the addition to the W. H. M. S. auxiliary of eleven members. The end is not yet. In the evening the Epworth League remembered the sixteenth anniversary with a public installation of officers and other appropriate services. The report of the president, Mr. C. M. Foster, indicated a healthful growth the past year, especially in that the Spiritual department had made a real advance. A missionary meeting has been held monthly, and these are to be continued with special studies. Instruction has been put into practical work through the department of Mercy and Help. The pastor, Rev. H. D. Deetz, in an earnest talk urged the larger development of spiritual life and labor in the coming year. He called attention to the present increasing emphasis on evangelism, and said the real needs are a clean heart, a pure mind, and a knowledge of the Bible. He asked the League to take a share in a temperance crusade in Haverhill. He indicated that "drunkenness has increased during the past few years six times as fast as our population, that drunkenness among women has increased faster than among men, that our native stock is growing criminal and drunken two and one-half times as fast as our foreign population," and that it was time for



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thoughtful, prayerful soberness and heroic Christian effort for better things. Surely a mighty religious awakening is needed in Haverhill as really as in London or Wales. Pastor Deetz is to conduct the New England Epworth Leaguers to the great Convention at Denver in July.

**Haverhill, Third Church.** — The new pastor, Rev. H. F. Quimby, has begun work with energy. The church gave him and his courageous helpers an evening reception soon after their arrival. Mr. Deetz and Mr. Farmer were present with kindly words of welcome to the earnest work of Methodism in the city. The evening passed pleasantly, and something of good cheer was assured pastor and people.

**Personal.** — "Miss H. Eldanah Bennett crossed the narrow stream that separates earth from heaven, May 12. She was a member of the Methodist Episcopal Church in Haverhill for nearly twenty years, but, moving to Rive-side, she changed her relation to the Riverside Congregational Church, Rev. G. L. Gleason, pastor. She was a faithful worker and sincere Christian. She took ZION'S HERALD for thirty years or more, and prized it very highly." So writes her surviving sister, Miss E. S. Bennett, of Plaistow.

O. C.

tion, but they are Methodist in spirit and loyalty, and while they bid Godspeed to one they bid welcome to the other. So Mr. Rowell has received a most hearty welcome from the people. They enjoy his preaching and feel that they have in him just the man to follow their former pastor. The prospects are excellent for a year's successful work.

**Penacook.** — Rev. C. W. Martin is very popular in this charge, and, much to the delight of the people, was returned to them. The first quarterly conference showed that the work was in fine condition. With a strong preacher and a good pastor, every indication is that this year will see excellent results in the upbuilding of the kingdom.

**Tilton Seminary.** — Under the auspices of the missionary society of the Seminary, Rev. A. H. Nazarian, of Mount Bellingham Church, Chelsea, Mass., delivered an interesting lecture in chapel hall, May 11, on "A Foreigner's Impressions of America." The audience was large, and included not only students, but many townspeople, who thoroughly enjoyed his address and frequently interrupted him with applause.

**Suncook.** — Rev. A. L. Smith and wife received, on a recent evening, in the spacious parsonage, a large number of their people, at whose hands they were accorded a most cordial welcome to this charge for another year. Mr. and Mrs. Smith were assisted in receiving by Mr. and Mrs. J. E. Chickering. A leather upholstered Morris chair was presented to the pastor, and an inlaid mahogany rocker to the lady of the parsonage, besides other presents from individuals. The year's work on this charge opens with enthusiasm, the young people showing remarkable interest. Mr. Smith and his wife are most deservedly popular among this people. Their work, always of a high order, has already shown most excellent results.

**Franklin Falls.** — Rev. E. E. Reynolds' pastorate in this thriving charge has opened auspiciously. A pleasant reception was given him and his family, May 11. The vestry was attractively decorated with Easter lilies and other flowers and plants. The receiving party included the pastor, Rev. E. E. Reynolds, and Mrs. Reynolds, the Misses Winnifred and Mildred Reynolds and Harold Reynolds, W. A. Simond, president of the Brotherhood of St. Paul, Mrs. Fred Aiken, president of the Ladies'

## Concord District

**Weirs Camp meeting.** — Plans are being fast matured for the 3rd annual camp-meeting at the Weirs. Everything points to an event that ought to be big with spiritual results. The committee in charge held its business meeting recently and looked over the situation carefully, and attended to those details which naturally pertain to the success of the meeting. Presiding Elder Cull is at work upon the program and is expecting to be able to present a strong array of preachers. One of the important features this year will be Epworth League day. This will be held Wednesday, and the speakers will all be members of the First General Conference District cabinet. This insures excellent preaching, and, it is expected, will draw the young people in large numbers. The rest of the program will be of equal strength, so that the week in the grove by the lake ought to see times of refreshing in things spiritual.

**Alexandria.** — Rev. G. E. Francis, who is pursuing a course of study at Tilton Seminary, is supplying the work at this place, succeeding Rev. A. Linfield, who has done most faithful work here. The people are very happy with him and are looking for a year of excellent results. The congregations are good and the interest is of the best.

**Bristol.** — Unexpectedly to the people there was a change in the pastoral relations of this charge, Rev. C. L. Corliss being sent to Bethlehem, and Rev. A. B. Rowell being stationed here. The people were greatly attached to Mr. Corliss, who had ministered to them with devo-

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**Aid Society.** Miss Grace H. Taylor, representing the Sunday-school, and Ernest S. Gordon, representing the Epworth League. A short program was rendered after the reception, including a musical selection by the Brotherhood of St. Paul orchestra, prayer by C. H. Stevens, and speeches by W. A. Simond, who spoke for the church, Mrs. O. J. Kelley, who spoke for the Ladies' Aid Society, and Rev. H. C. McDougal, of the Unitarian Church, who extended greetings from the other ministers, to which Mr. Reynolds appropriately responded. During the evening refreshments were served.

**Laconia.** — Rev. W. A. Loyne has made an exceedingly favorable impression in this city. Everybody is delighted over the appointment. As a result, the reception tendered to him and his family was attended by so large a number of people that the chapel was crowded to the doors. The receiving party included, beside Mr. Loyne and his family, Mr. and Mrs. C. A. Hatch. Addresses of welcome were made — for the church, by M. M. Robinson; for the Senior Epworth League by Mrs. Abbie Blake; for the Junior Epworth League by Helen Jameson; and for the Ladies Aid Society by Mrs. E. A. Wilkins. A short musical and literary program followed the addresses, after which refreshments were served. Mrs. Loyne was graciously remembered with a beautiful bouquet of carnations.

**Lakeport.** — Rev. W. A. Loyne, who serves this end of the city as well as at the centre, has already won his way to the hearts of the people of this charge. Wednesday evening, May 17, a pleasing reception was tendered him and his family. In the receiving line with them were the pastors of both the Baptist and Free Baptist churches, who during the evening made happy addresses of welcome, as did also Mr. N. C. Page in behalf of the church. The girls' choir rendered musical selections which, with readings and the addresses referred to above, made an excellent program. There is much work to be done in this difficult field, which has suffered so much in recent years through the removal of important industries and disastrous fires. But the people are full of courage under their new leadership, and doubtless victory awaits their efforts.

**Gilford.** — The people of this charge are delighted to welcome back their pastor, Rev. J. H. Vincent, who returns to them for the third year. He appears to be as happy as they over the arrangement, and the prospects are of a good year at Gilford.

**East Colebrook and East Columbia.** — When the presiding elder made his first official visit to this double charge he found the people in a very happy frame of mind. They were rejoicing because Rev. A. P. Reynolds, who had been with them for three years, had been returned for another year's service. They expect that this will be their best.

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I want every man, woman and child who is troubled with Rheumatism to try my "Home Cure." No matter how long and terribly you have suffered, no matter how many doctors and other remedies have failed, I can cure you. I am so positive of this, and have such faith in my "Home Cure," that I will send a trial treatment by mail absolutely free to any reader of ZION'S HERALD who needs it and writes for it. Write today. Address your letter to Mark H. Jackson, Syracuse, N. Y.

**Read this letter from one who knows what it is to suffer with this painful malady:**

NAPONEE, NEB.  
MR. MARK H. JACKSON, Syracuse, N. Y.

DEAR SIR — My son who had been subjected with rheumatism for over nine years and had been bedfast for eight weeks, and we had tried all kinds of remedies from which we had been able to relieve him at times, but none of them did him any good. We were almost in despair when I chanced to see your ad. in one of my papers, and sent for a trial treatment. He seemed benefited from the first dose, so I ordered a full fifty days' treatment and gave it, and he is entirely cured. He is doing his usual spring work; is 19 years of age and a farmer. We shall always prize the "Home Rheumatism Cure," and very highly recommend it for all forms of rheumatism. This was a case of muscular and inflammatory rheumatism affecting the whole body, the limbs being drawn all out of shape, and the internal organs affected so we were afraid it would kill him or leave him a cripple for life. It seems like a miracle to us that he has entirely recovered.

Very respectfully,  
W. D. EGGLESTON.

**Pittsburg.** — It is with sorrow that we are obliged to announce that Rev. W. A. Hudson, the faithful pastor of this church, is laid aside with a serious trouble. His health has broken down and he is obliged to seek for recuperation in a complete cessation from work. His father, who is pastor at Landaff, has taken up the Pittsburg and Beecher Falls work, which he is carrying on very acceptably. The work at Landaff meanwhile is being supplied by Rev. John Watson, of Lisbon. It should be stated at this time that Rev. Mr. Hudson had, during the past year, excellent success in his work. This was especially so at Beecher Falls, where there was a most noticeable increase along both spiritual and temporal lines. It is the earnest prayer of all his brethren that he be soon returned to health and to his place in the ministry.

**Colebrook.** — Rev. W. B. Locke is beginning the third year of a successful pastorate in this place. He returns to his people well beloved by them and with every promise of a successful year.

**Stratford.** — Rev. D. J. Smith, who has become an old apostle in all of the north country, received a royal welcome when he returned from Conference. He is just beginning the second year of a pleasant and successful pastorate. Although well advanced in life as years are counted, he is nevertheless of a buoyant and cheerful disposition, which makes him the admired of both young and old. He has a grip upon the hearts of his people such as is seldom seen. Long may he continue at his post of duty!

**Haverhill.** — The work of the Conference year is starting out auspiciously. Rev. W. P. White has made a good impression upon the people as preacher and pastor. A good year is expected.

M. C. E. D.

### Manchester District

**Hillsboro Bridge.** — Rev. John L. Cairns begins his work in this charge under the most auspicious of circumstances. He has been received with wide-open arms by young and old, all of whom are delighted at his coming among them. Recently a complimentary banquet was tendered him by the Epworth League. The affair was held in Messenger Hall, the number of covers being limited to 100, all of which, it is needless to say, were in demand. The young men of the society attended to the decorations, the hall being made very attractive in the red and white of the League, while red and white carnations were used on the tables. Sherman G. Brown, social vice-president of the League, was the toastmaster. The program was as follows: Address of welcome, Mrs. C. S. Perry; response, Rev. J. L. Cairns; vocal solo, Prof. B. E. Newman; toast to the Ladies, J. F. Nichols; toast to the Men, Miss Alice M. Perry; the "Spiritual Side," Robert Fuller; vocal solo, Miss E. Estelle Shedd; the "Five Ages of Man," Mr. Stroud; vocal solo, Mrs. R. B. Barton; "Friendship," George Boynton; vocal solo, Prof. S. MacWatters. The entire affair was very pleasant in every particular, and served to bring together the young people and their pastor, who promises to be very popular among them. It is announced that this banquet in no way interferes with the usual reception that is tendered the pastor by the church, which will take place soon.

**Henniker.** — The work with this church has opened very pleasantly. On the evening of May 5 the friends of the parish filled the parsonage. A delightful evening was passed. They left, on retiring, a barrel of flour and a good supply of other useful articles.

**Grasmere.** — This charge reports a prosperous condition. The Ladies' Aid Society has made quite extensive repairs in the parsonage, by way of paint, paper and whitewash. A few evenings since, about forty parishioners surprised pastor and wife by a visit at the parsonage. A social time was enjoyed. Substantial tokens were left behind. Rev. J. E. Montgomery and wife are winning their way to the hearts of the people. June 4 was observed as Children's Day. A concert was given in the evening.

**West Rindge.** — Work is going well, and congregations are good. The Cheshire County W. C. T. U. recently held an all-day session in the Methodist Church. The pastor, Rev. G. G. Williams, preached before the G. A. R. Post on Sunday, May 25, and gave the address on Memo-

rial Day. He will also preach to Charity Lodge of Masons, and the Eastern Star of East Jaffrey in his church, June 25. The church regrets exceedingly the removal from town of the Sunday-school superintendent, his wife and daughter. Gardner, Mass., will profit by their loss.

**North Salem.** — The return of Rev. Mark White was very pleasing to this church. The Ladies' Aid Society have purchased a set of dishes for the parsonage and an organ for the church. The Easter concert was a great success, the collection amounting to \$15. The Sunday-school is increasing in numbers and interest. The church is well filled on the Sabbath. To pastor's salary \$50 has been added.

**Salem.** — Sunday congregations and week-night meetings show an encouraging increase over former years. The pastor, Rev. H. E. Allen, preached to the Grand Army Post on Sunday, May 25. For the fourth time he delivered the Memorial Day address at Warren. He was called to Candia recently to attend the funeral of Isaac F. Underhill, who has been for years the leader of the choir and an official member of the North Chester Church.

**Ayer's Village.** — Rev. H. E. Allen and wife were given a delightful reception, Tuesday evening, May 9. The vestry was prettily decorated with evergreens. Words of welcome were spoken by Mrs. Grace Merrill, and a purse of money was presented to the pastor and a basket of flowers to his wife, to which they gracefully and feelingly responded. The church interests are in a prosperous condition.

**Derry.** — Rev. S. E. Quimby preached on Sunday, May 25, before the Upton Grand Army Post and the Boys' Brigade. He also spoke for the "unknown dead" at the soldiers' monument at East Derry, on Memorial Day. Church interests are well cared for and progressing.

**Manchester, St. Paul's.** — A district meeting of the Woman's Foreign Missionary Society was held in this church, Wednesday, May 31. Mrs. J. E. Robins presided. Reports from the district were received. Mrs. Frank P. Kellum, of Winchester, spoke for the work in Japan; Mrs. C. H. Farnsworth, of Manchester, for China; and Miss Mary Danforth, of Colebrook, for Japan. Rev. Edgar Blake has received 40 on probation — fruits of the union services recently held.

**Personal.** — Tennyson Smith recently closed a ten days' temperance campaign in Manchester. Dr. D. C. Babcock presided at one of the meetings.

Presiding Elder Hitchcock and wife have been spending a few days at the parsonage in Lebanon.

Miss Mary Danforth, Miss Dodge and Miss Clara Collier have been doing fine work for the W. F. M. S. on the district.

H. E. C. Spencer, Sunday-school superintendent at Keene, is sadly afflicted by the death of his wife.

Rev. Silas E. Quimby was recently called to Salem Depot to attend the funeral of George Woodbury, an aged member of our church.

Rev. L. B. Miller, for some years pastor at Milford, has been transferred to the Genesee Conference and stationed at Churchville, N. Y.

Rev. J. E. Robins delivered the Memorial Day address at Dover.

EMERSON.

### N. E. SOUTHERN CONFERENCE

#### Norwich District

**Rockville.** — Rev. J. H. James, formerly secretary of the Connecticut State Temperance Union, but now lecturer for that institution,

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is giving lectures before the boys and girls of the public schools on "Civic Righteousness." These addresses are very warmly commended by those who have heard them, as tending to promote a loyal, clean, intelligent and brave citizenship. These lectures are especially in order now, since a law of the State requires the teaching of "the duties of citizenship" in the public schools. Mr. James is doing a good work for a very important class of persons at a critical time in their career.

**Norwich.** — Dr. M. S. Kaufman entered upon the duties of the pastorate of Trinity Church, and was greeted by a fine audience on Easter Sunday morning. The Easter message was a joyous one, leading to a triumphant life. The church was beautifully decorated, the music rack being trimmed with smilax and jonquils and from the balconies hung baskets containing begonias and smilax. The entire front of the circular platform and in front of the pulpit was filled with potted Easter lilies, jonquils, and tulips, with a background of palms. In all the memorial windows were placed pots of Easter lilies. The decorating was done by William W. Ives, assisted by Mrs. Ives and Mrs. H. C. Russ. Easter music was finely rendered by a double quartet under the direction of F. S. De Wire. On the evening of April 30 Dr. Kaufman's subject was, "High Failure versus Low Success." The discussion of this topic greatly interested the appreciative audience that listened to it. This field is a somewhat difficult one, owing to the complications growing out of the attempt to unite three churches. But the wisdom of that act will surely be vindicated with the lapse of time. At the service on May 7 one person was received from probation and two by certificate. On Monday afternoon, April 24, the pastor and Mrs. Kaufman started out on a round of pastoral calls, which will be systematically pursued as the weeks and months pass away. This is a large and important field. A public reception was given Dr. Kaufman and family, May 5, at which about 300 were present. Mr. Paul Kaufman, who is in the freshman class at Yale College, was at home for the occasion. The event was a very delightful one, in connection with which fine music was rendered and light refreshments were served.

**Burnside.** — The Neighborhood Preachers' Meeting, which includes those pastors living in the northwest corner of Norwich District, held its May session at the parsonage in Burnside with Rev. and Mrs. W. J. Smith on the 15th inst. Ten preachers, in most cases with their wives, were present. A very important and well-prepared paper was given by Rev. W. F. Davis, of South Manchester, on "Ministerial Reciprocity." A vigorous discussion followed its presentation, and at 1 o'clock dinner was served in the parlors of the church. The next meeting will be held in Laurel Park on the 10th of July, and will be a basket picnic.

**Uncasville.** — The announcement of the death of the pastor, Rev. Richard Povey, was a great surprise to his brethren in the ministry, who, having heard favorable reports since Conference, supposed that he was recovering. His death was very sudden and unexpected by his family and church. He had just entered upon the fourth year of this pastorate. He was a good man, an excellent preacher and pastor, and was held in high esteem by his brethren in the ministry and the churches that he served. His funeral was attended at his home on Monday, May 15, by Rev. F. G. McKeever, assisted by Rev. John Oldham. There were present at the funeral Revs. J. L. Bartholomew, presiding elder of Norwich District, F. C. Baker, T. J. Everett, D. W. Adams, F. E. Smith, J. H. Newland and John Oldham. The burial was in Comstock Cemetery in Uncasville.

**Warehouse Point.** — Entering upon his third year, Rev. W. H. Dunnack was cordially received on his return from the Conference, and greeted by excellent audiences on the following Sunday. The Ladies' Aid Society held a May Tea, May 5, which was very well patronized, the profits amounting to nearly \$30. Since Conference the pastor has organized an Epworth League with 35 charter-members, nearly all of whom are under twenty-five years of age. The outlook for a good work here is full of promise.

**Hockanum.** — The first Sunday in May was a day of unusual interest with the church in this place, 7 persons being received into the church on probation, and 1 into the church from probation. Rev. John Oldham is the pastor.

**Stafford Springs.** — The pastor, Rev. Thomas Tyrie, arrived at his new field of labor on the Thursday following the adjournment of Conference, and, attending the midweek prayer-meeting, found it well attended and full of life. "The Future as Taught by Homer and Paul" was the subject of the Easter sermon, March 23, in the presence of a large congregation. In the evening a fine concert was given by the Sunday-school under the direction of Mr. F. F. Patten. On May 2 the Ladies' Aid Society gave their annual May supper, which was well patronized, and from which they realized over \$80. On the same evening a reception was tendered the pastor and his family, at which time they met many of the people of the town as well as a very large number of the members of the church and congregation. The reception was followed by a fine literary and musical program. The ladies have just renovated the parsonage, painting and papering many of the rooms, and putting a first quality Brussels carpet in the parlor, the front hall, and the stairs. New shades have also been hung at the windows. All this has been done in that large-hearted and liberal way which characterizes the ladies of this church. On May 10, Will Carleton, the poet and orator, gave a fine lecture and readings from his poems to a large and appreciative audience under the auspices of the Epworth League. The pastor and people are expecting a good year along all lines of church work.

**Epworth League Day.** — Many of the churches on this district observed May 14 as Epworth League Day. In many cases the official program was used, with much enjoyment and good results.

X. Y. Z.

#### New Bedford District

**Fairhaven.** — So deep has been the interest for several months in spiritual experience that Rev. M. B. Wilson continued to care for the flock during Conference week. Since then 16 have been received on probation and 1 into full membership, and 4 infants and 1 adult have been baptized. A company of young people have been organized into a very pleasing chorus choir.

**Provincetown.** — Rev. E. J. Sampson, of New Bedford, with his helpers, is beginning work among the Portuguese here.

**Edgartown.** — The reception here was a little late, but very hearty and largely attended. Rev. and Mrs. F. L. Streeter were assisted in receiving by Mr. and Mrs. A. P. Averill. Mrs. Fannie A. Deane read an original poem of greeting, and music was furnished by Misses Fannie Pease and Eloise Ross. The general committee and sub-committees did their work so creditably that the evening was delightful.

**Taunton, Grace.** — A joint session of the Ministerial Associations of the Providence and New Bedford Districts will be held here, June 19 and 20.

C. H. S.

## VERMONT CONFERENCE

#### St. Johnsbury District

**Barton Landing.** — The affairs of our church here are in a prosperous condition. Action has been taken looking to the early wiring of the parsonage for electric lights. After the quarterly conference on Saturday evening, May 18, the presiding elder was invited to the church parlors, where he was tendered a most delightful reception. Rev. G. H. Wright and wife, of Irasburg, who formerly served this charge, were present and assisted in receiving, along with the present pastor and wife, Rev. and Mrs. S. G. Lewis, and Mr. and Mrs. W. C. Twombly of the local church. Refreshments were afterward served. The next morning 4 were received into the church by letter.

**Glover.** — The elder reached this place for a Sunday afternoon service by the "relay" plan, as it took three different teams and two drivers to get him there! But it was no fault of teams or drivers, and he arrived on time, though starting late. The people are beginning the year with courage, and the quarterly conference made a liberal increase in the estimate for the pastor's salary beyond recent years. Rev. A. W. Hewitt is the pastor.

**Barton.** — This was an old charge of the new elder, and a large congregation greeted him on a Sunday evening. In fact, the Congregationalists omitted their service for the occasion and joined with our people. There has been a loss

of many liberal supporters of the church in the recent past, but the estimates were maintained at the same figures as last year, and the new finance committee begins the work with confidence.

**Newport.** — Rev. W. C. Newell, the pastor, has been ill through overwork, but is again at the helm, and sends out a printed list of subjects to be treated in a series of evening sermons for some Sundays to come. He writes that congregations are large and interest good in the prayer-meetings. Current expenses are nearly all provided for already.

F. W. L.

#### St. Albans District

**North Hero.** — This place was left to be supplied. Up to the present time no one has been found for the place. The presiding elder preached here, Sunday morning, May 21, administered the communion, and at its close invited the unsaved to come to Christ, and four married people responded to the invitation. Here is a field ready for the harvesting of souls, and no one to enter! It is right in the centre of the Lake Islands, a company of noble people, a good church, and a comfortable parsonage for a small family. They can pay \$400 cash. Where is the man, married or single? Write to the presiding elder of St. Albans District.

**Grand Isle and South Hero.** — Here Rev. W. T. Miller is entering upon his third year. His young daughter, who has been ill for many months, was taken to the hospital in Burling-

## A Surprise Party

### How the Authoress Turned the Tables on Her Friends

A distinguished authoress with her husband moved to a California fruit ranch to get free from stomach and nervous troubles. She tells her food story as follows:

"The change to outdoor life, abundance of fresh fruit, etc., did help us some, but as the necessity of cutting out all indigestible foods and thus striking at the root of the trouble had not sufficiently impressed itself on our minds, we continued to indulge our appetites, till at last I was prostrated for a long time with a serious illness, during which I was simply starved on 'gruel and things.' One day while in this condition I demanded Grape-Nuts, merely because I wanted something I could chew. My wish was complied with, under protest at first, however, and then as no bad results followed, the crisp, nutty grains were allowed me in the way of humoring a harmless whim.

"To the surprise of every one, the stomach which had persistently refused to retain the sloppy messes usually fed to sick folks, readily assimilated the Grape-Nuts, and I was soon able to take two spoonfuls three times a day, and when I got to that point my health and strength came back to me rapidly. On recovery, and taking up my work again, I adhered to Grape-Nuts food for breakfast and supper, eating a good plain dinner at noon. In four weeks I gained ten pounds in weight. I have constantly used Grape-Nuts food ever since and greatly to my advantage."

"My faith in Grape-Nuts was a matter of much jesting to my family, and once when my birthday came around I was told that a special dinner would be prepared to honor the anniversary. When I entered the dining-room I was surprised to find it decorated with Grape-Nuts boxes, some empty, some full, and some filled with flowers, etc., etc., and the joke was hilariously enjoyed. My time came, however, when I returned the surprise by producing a delicious Grape-Nuts pudding, and dates stuffed with rolled Grape-Nuts and cream.

"Then 'those who came to scoff remained to gorge themselves,' if I may be pardoned the expression. It has not been difficult since that day to win converts to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial is a proof.

ton, May 22. South Hero advanced its part of the preacher's salary \$50.

*West Enosburg.* — Every member, but one, of the quarterly conference was present. Through a misunderstanding an error will probably appear in the Conference year-book in the report from this charge—a deficit may appear in the preacher's salary; but it has been paid in full.

*Bakersfield.* — Full reports were ready, and the work is in a flourishing condition. An effort is now to be made to clear off the debt of \$400 that has been standing against the church for a number of years. Rev. Jacob Finger is the pastor. The presiding elder will preach the baccalaureate sermon, Sunday, June 4, before the graduating class of Brigham Academy—a prosperous educational institution located in this place.

*Fairfax.* — The work here is prospering under the pastoral care of Rev. Geo. W. Burke. A union service was held in the Methodist Church on Memorial Sunday morning, the presiding elder preaching the sermon.

*Westford.* — This is a small church in a small village where there are two other churches, all of them weak and lacking sufficient numbers for aggressive work. What a pity—such a useless expenditure of money and strength in order to keep alive three churches when one could better serve the religious needs of the community! Rev. A. H. Sturges, of Binghamville, supplies here Sunday afternoons.

*Underhill.* — The outlook here is very bright and promising. A united officiary, an earnest people, and an aggressive pastor make things go. A slight addition was made to the estimate of the pastor's salary, and a committee was appointed to make necessary repairs on the church.

H.

#### NEW ENGLAND CONFERENCE

Rev. T. C. Martin, of Shelburne Falls, by approval of the Commission on Aggressive Methodism, will establish a Bureau of Need and Supply. Many churches have need of furnishings and helps for services, such as organs, hymn-books, Sunday-school libraries, and the like. Some churches have these, second hand, and are glad to dispose of them for a small price, or to give them to the needy. Mr. Martin would be glad to act as agent or information bureau for such parties, in either case. Please address him as above.

*Boston Preachers' Meeting.* — Vice-president A. P. Sharp presided. Rev. Alexander Dight conducted the devotions. Mr. Sam Walter Foss, the poet, librarian of the Somerville City Library, greatly entertained, interested and profited the meeting by readings from his own poems. Next Monday morning Rev. Dr. Edwin A. Blake, of Tremont St. Church, will speak on "Latest News from Syria and Egypt."

#### Boston District

*Dorchester, First Church.* — The church and community are greatly shocked at the sudden death of Miss Edna Strangman, a victim of spotted fever in its most virulent form. Miss Strangman was a young woman who could be relied upon by her pastor for any desired work. She will be greatly missed from the Sunday-school, the Junior League, and other church activities.

*Roslindale, Bethany.* — An attractive large bulletin has recently been published, under the supervision of Mr. Edward Packard, bearing a drawing of the church edifice on the cover, and containing an excellent likeness of the pastor, Rev. I. H. Packard, with lists of church officiary and meetings. The generous amount of advertising must make a large revenue for the church work.

*Worcester, Park Avenue.* — In every way the reception of Rev. J. W. Higgins to the pastorate of this growing church has been most delightful. Three hundred people attended the

formal welcoming. The opening of the new year is very promising. Fully two-fifths of the regular congregations are men above eighteen years of age.

*Charlton City.* — That the people are well pleased with the return of Rev. and Mrs. G. H. Rogers was evidenced by a most elaborate formal reception. The vestry was decorated with flowers and flags. "Welcome Home" was bordered in evergreens and placed over the receiving party. Mr. H. H. Memenway, Sun-day-school superintendent, addressed cordial words of welcome to the pastor and wife. A musical program and salad supper added to the joy of the occasion. On Sunday evening, May 14, Miss E. B. Averill presented the deaconess cause and received a good offering.

*Upton.* — For the first time in its history this church has a pastor returned for the fourth year, and in response to a cordial and unanimous invitation, April 26, Rev. and Mrs. E. L. Mills were given a fine formal reception. The Epworth League decorated the vestry prettily with evergreen and potted plants. During the past three years Mr. Mills has been organizing Sunday school work and getting the young people into the church. Early in February he began holding a weekly service with the boys and girls, giving them personal instruction as to the Christian life; gradually, one by one, over 15 have decided to follow Christ. As a result, on communion Sunday in May, 11 were received on probation. Three others were also received at the same time—a young man on probation, a young woman into full membership, and one by letter.

#### Cambridge District

*Newton Centre.* — The pastor, Rev. Ralph T. Fewelling, is enjoying a two weeks' fishing trip in Nova Scotia, with Messrs. Richardson and Chandler of the Newton Centre church, and others. During the past two months there have been about 80 accessions.

*Somerville, Broadway.* — Extensive improvements in the church edifice are planned, which will be executed this summer. An enlargement of the building will be made on the front of the lot, on Broadway. Rev. George H. Clarke is busy with these plans, and is having a most successful pastorate on all lines.

*Lowell, Central.* — Rev. W. W. Shenk and family were given a formal reception to their second year's work, with all the circumstances of beautiful decorations, delicious refreshments, a large crowd, happy speeches, general good will and the presence of the other pastors of the city. This church has three class-meetings, with an average attendance of 45.

*Newtonville.* — May 14, Rev. A. L. Squier received 6 on probation, 1 into full membership, and baptized 3, all adults. One of the probationers is a man of 65 years, and another is a prominent business man in middle life.

*Somerville, Park Avenue.* — A formal reception was tendered Rev. J. F. Allen and family, May 17. The decorations were very pretty, and the attendance large. The presence of the other Methodist pastors of the city and the pastors of other churches of West Somerville gave emphasis to the very cordial welcome. The pastor and his family were assisted in receiving by Thomas Waters, Mr. and Mrs. James W. Loveland, Mr. and Mrs. A. M. Pillsbury, Dr. and Mrs. Gardiner M. Kingman, and Mr. and Mrs. Eugene Laccount. Mr. H. O. Laccount presided. Greetings were offered by Rev. Mr. Gaston of the Baptist Church, and Rev. Mr. Spence of the Unitarian. Mr. Thomas Waters spoke for the official board, Mr. J. W. Loveland for the Sunday-school, Mr. A. M. Pillsbury for the Epworth League, and Mrs. G. M. Kingman for the Ladies' Aid Society. Mr. Allen fittingly responded. Music was furnished by the chorus, under lead of the director, Mr. Cutting. Refreshments were served. Mrs. Allen was presented with a beautiful bouquet of roses, and to Miss Wentworth was given one of carnations. Eight persons have been received by letter. The outlook is good.

#### Lynn District

*Melrose.* — The entertainment of the Annual Conference proved a delight and a blessing to this people. The work of the new year is opening with renewed interest. The pastor, Rev. C. H. Stackpole, and wife, have been welcomed back with every evidence of cordiality and esteem. The interest in all the social meetings is very promising. During the present month

25 have united with the church, 6 joining by letter. The Wesley Brotherhood recently formed has a membership of 75, and at its monthly meeting in May listened to a magnificent address by Chaplain D. H. Tribou, D. D., on "Facts and Features in the New Navy." Mr. Stackpole preached before the local G. A. R. Post a strong, appropriate Memorial sermon; subject: "The Fruits of National Sacrifice."

G. F. D.

*Ministers' Wives' Association.* — The annual meeting of the Lynn District Ministers' Wives' Association was held with Mrs. J. M. Leonard, Melrose, Tuesday afternoon, May 9. Lunch was served at 1:30. Devotional exercises were conducted by Mrs. Leonard, the president. At the business meeting the following officers were elected for the coming year: President, Mrs. Joel M. Leonard; vice-president, Mrs. A. H. Nazarian; recording secretary, Mrs. Geo. E. Sanderson; corresponding secretary, Mrs. E. C. Bridgman; entertainment committee, Mrs. F. K. Stratton, Mrs. E. Grant, Mrs. C. H. Fisher. Letters were read from absent members. After the business meeting, Mrs. Stratton took charge of the social hour. The following program was carried out: Violin solo by Miss Durell, Miss Grace Stratton, accompanist; readings by Mrs. E. E. Small; remarks by Dr. Leonard.

MARGARET R. SANDESON, Rec. Sec.

#### Springfield District

*South and West Worthington.* — We have elaborate histories of some of our larger churches, but it has been left for Worthington up among the hills to produce the most ambitious and unique history of any church in our Conference. Rev. George Reed Moody was sent to these two churches in 1890, and his career for six years has been romantic in the extreme. Could the events of this six years' pastorate be dated back to the early days of Methodism, we should speak of the wonderful leadings of the Lord and the stupendous faith and works of an early itinerant. Mr. Moody is a unique man; we never had just such a man in our Conference. He and the Worthingtons were foreordained to come together. He has closed his pastorate by writing this elaborate history of the church and town, and the good people of Worthington will cherish it for generations to come. While the history is local, it is interesting to all who care for heroism and sacrifice. With modesty the author has written in full the trials, discouragements and victory attending his pastorate. Every faint-hearted brother in the ministry ought to read the first third of this book. The parts of the history given to Dr. Russell Conwell and Dr. W. H. Niles of the Massachusetts Institute of Technology are full of interest to people outside of this hill country. The genealogical tables, the portraiture of character, the Indian history of this valley, and the more than two hundred illustrations have been gotten together by Mr. Moody, we know not how nor when. It is a remarkable book.

*Springfield, Trinity.* — Without sacrificing his pulpit and pastoral work, Rev. E. M. Antrim is rousing this Connecticut Valley with his clar-

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on call "On to Denver." Mr. Antrim has kindly consented to serve as advance agent for the great Epworth League excursion in July. He is well fitted for this work, for he is from the great Western and mountain country. He knows whereof he enthusiastically speaks. He says: "The Rockies are incomparable."

*The Time Limit and the Country Charge.*— Springfield District is supposed to be the rural district of the Conference. The removal of the time limit, and even the change from three to five years, were supposed to be of little moment to the country parishes. The Minutes show our district to have five men serving their fourth, two their fifth, and two their sixth year. If we take the entire Conference we find that Boston has eight men who have advanced as far as the fourth year or farther; the country charges have fourteen and the smaller cities seventeen. I am not a little surprised at this showing. Surely the removal of the time limit has not worked as some thought it would. The country charge is reaping an advantage far in advance of what many of us forecast. We expected the advantage would be almost exclusively in the metropolis.

C. E. DAVIS.

**W. H. M. S.**—The annual meeting of Boston District was held at St. John's Church, South Boston, Wednesday, May 17, with sessions at 10:30 and 2, the president, Mrs. E. A. Blake, pre-

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### A SUMMER HOME

Rev. Charles S. Davis, recently transferred to the Northern Minnesota Conference, offers for sale his camp—including fully furnished cottage, boats and accessories necessary for camp life—on Jolly Island, Lake Winnepeaukee, at a price much less than actual cost. The location is one of the best on the lake, situated on an island containing forty acres, which is touched daily by steamers bringing provisions and mail, and is furnished with an ice house capable of supplying the nine cottages. For sale at less than cost, or to rent with its complete furnishings on easy terms. Address the owner, REV. CHARLES S. DAVIS, 2020 James Ave., N., Minneapolis, Minn.

### MERLE, HOME-MADE MUSTARD PICKLE

Among the ways and means adopted by the Deaconess Aid Society to raise money for the Hospital Fund is that of accepting the agency for selling the Merle, Home-made Mustard Pickle. All of that sold this spring has proven most satisfactory, and as we hope to raise \$100 by this means, we shall expect the hearty co-operation of the members.

Will each one send an order for one or more gallons to be delivered early in the fall, at \$1.50 per gallon, to

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**TO LET** Furnished catering department of Camp meeting Asso., Heding, N. H., July 15 to Sept. 1, 1905. Good terms to right parties. Apply to

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siding. The devotional exercises of the morning were led by Dr. Pickles. Miss Helen Pickles gave the ladies cordial welcome, and Mrs. Jacobs responded. Mrs. Blake spoke words of encouragement, and gave the district a motto for the coming year: "More and better work for Jesus." Reports of the secretary and treasurer were read and accepted. Mrs. Barber, the Conference treasurer, gave the standing of the district regarding pledges and urged payment as soon as possible. The report of the corresponding secretary, Mrs. Hyde, with her resignation, was read and accepted. It was voted that a letter of thanks and appreciation for her services, also of regret that illness had made it necessary for her to resign, be sent by the secretary. Encouraging reports were read from nearly every auxiliary on the district, and the young people's societies of St. Mark's and St. John's sent delegates with splendid reports of work accomplished during the past year. Mrs. Clark and Miss Cooke spoke of the problems and progress of their work. Mrs. Floyd led the noontide prayer. A bountiful lunch was served by the ladies of St. John's Church.

The devotional services of the afternoon were led by Miss Juliette Smith, teaching a beautiful lesson of faith. We were then favored with a solo by Miss Fernald. Next came the report of the nominating committee, and the officers were elected by one ballot, as follows: President, Mrs. S. L. Burr; vice-president, Miss Juliette Smith; corresponding secretary, Mrs. E. L. Farr; recording secretary, Mrs. Ira Parker; treasurer, Miss Cora Robie; secretary of young people's work, Mrs. A. G. Senter; secretary of reading circle, Mrs. D. W. Reid; secretary of mite boxes, Miss A. W. McDowell; resident manager, Mrs. A. M. Williams. Mrs. Floyd spoke briefly on finances. The address of the afternoon was given by Mrs. Eyestone, from Morgan Memorial. After the resolutions were read the meeting adjourned with the feeling—a day well spent.

GRACE D. McDOWELL.

The 1905 "Trolley Wayfinder" has just been placed on sale, as has also the "Trolley Wayfinder Bird's-Eye View of Trolley Routes," a four-color map of trolley lines in New England. The publications are 10 cents each, at newsstands or by mail on receipt of price, by addressing John J. Lane, editor of publications, 12 Pearl Street, Boston.

### CHURCH REGISTER

#### HERALD CALENDAR

Providence and New Bedford Dist. joint meeting of Min. Asso., Taunton, Grace Church,	June 17-20
Connecticut Valley Chautauqua, Laurel Park, July 11-21	
Christian Workers' League, 17th annual camp-meeting at Old Orchard,	July 21-31
Empire Grove Camp-meeting,	Aug. 2-Sept. 4
Richmond, Me., Camp-meeting,	Aug. 4-14
Yarmouth Camp-meeting,	Aug. 7-14
Weirs Camp-meeting,	Aug. 14-19
Ithiel Falls Camp-meeting, Johnson, Vt.,	Aug. 18-28
Willimantic Camp-meeting,	Aug. 21
Hedding Camp-meeting	Aug. 21-26
Laurel Park Grove-meeting,	Aug. 27-Sept. 4

**WANTED AT ONCE.**—An unmarried preacher for a rural charge five miles from the railroad, in the central part of New England. Will pay \$400. Intelligent community. Must have some education, and be a man whose Christian character is without question. Good chance for some young man to start in. Address, enclosing reference, A. X. H., care ZION'S HERALD, 36 Bromfield St., Boston, Mass.

#### Marriages

**CHAPMAN — WARREN** — In Randolph, Me., at the Methodist parsonage, May 13, by Rev. C. W. Lowell. Elbridge T. Chapman and Fannie B. Warren, both of Pittston, Me.

**W. F. M. S.**—The quarterly meeting of the New England Branch of the W. F. M. S. will be held in the Newton Methodist Episcopal Church, Wednesday, June 14, at 10 a. m., Rev. Dillon Bronson will speak on his recent visit to our mission-fields, and other speakers are expected.

MARY LAWRENCE MANN, Rec. Sec.

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**WESLEYAN ACADEMY**—Anniversary exercises, June 16-21. — June 16, 7:45 p. m., Brewer prize declamations. June 17, 7:45 p. m., Principal's reception to senior class. June 18, 10:45 a. m., Baccalaureate sermon, Rev. William H. Thomas, D. D.; 7:45 p. m., Alumni sermon, Rev. Charles H. Buck, D. D. June 19, 2 p. m., Class Day exercises of senior class; 4, Art exhibition at studio; 7:45, Bond prize declamations. June 20, 10 a. m., final chapel service, award of prizes; 2 p. m., annual meeting of board of trustees; 4, Art exhibition at studio; 7:45, annual concert. June 21, 10:30 a. m., Graduating exercises, with address by Rev. Philip S. Moxom, D. D.; 1 p. m., anniversary dinner; 7:45, society receptions.

**MAINE: WESLEYAN SEMINARY AND WOMAN'S COLLEGE**, Kent's Hill, June 9-15.—June 9, Senior examinations. June 11, 2 p. m., Baccalaureate sermon, President Wilbur F. Berry; 7:30, missionary meeting of the religious societies, with address. June 12, Examinations; 8 p. m., Class Day exercises. June 13, Examinations; 8 p. m., reunion of the Literati; 4, reception by the Art department, Ricker Hall; 8, prize declamations at the church. June 14, 9 a. m., general assembly in Deering Chapel; 10:30, Ivy Day exercises on the campus; 2 p. m., baseball game; 4, reception by the Literary Societies in their halls; 8, anniversary concert at the church. June 15, 9 a. m., Graduating exercises at the church; 1 p. m., alumni dinner; 8, President's reception in Deering Chapel.

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**W. F. M. S.**—The meeting of the Worcester District W. F. M. S. will be held in the Methodist Church in Shrewsbury, Friday, June 16. Sessions at 10 a. m. and 2 p. m. Children's meeting at 4 p. m. Rev. Dillon Bronson, who has just returned from an extended trip through our mission-fields, will tell about the work as he saw it. Several of the Branch officers will also be present. Everybody invited.

MRS. I. A. MESLER, Rec. Sec.

**ERROR IN N. H. MINUTES.**—The church at Rochester, N. H., is accredited with only 117 members; it should be 228. L. R. D.

**BIBLE AVAILABLE.**—Any church needing a Bible for its pulpit is privileged to inquire of "M. F. L." 26 Mill St., Newport, R. I.

**W. H. M. S.**—The annual meeting of Lynn District W. H. M. S. will be held at the Belmont Hill Church, cor. Fairmont and Boston Sts., Malden, Thursday, June 8. Sessions at 10 a. m. and 2 p. m. Delegates from Lynn, change cars at Malden Square, taking Melrose cars for Boston, which pass Fairmont St. Lunch, 15 cts.

ADELAIDE E. TROLAND, Cor. Sec.

**W. F. M. S.**—The quarterly meeting of Framingham District W. F. M. S. must necessarily be postponed until fall, as it is impossible for the Marlboro Church to hold the meeting the present month. Will the ladies of the district attend the quarterly meeting to be held in Newton in its place? MRS. L. W. ADAMS Pres.

#### The Combination Oil Cure for Cancer

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## OBITUARIES

Upon the frontier of this shadowy land  
We pilgrims of eternal sorrow stand;  
What realm lies forward, with its happier store  
Of forests green and deep,  
Of valleys hushed in sleep,  
And lakes most peaceful? 'Tis the land of  
evermore.

They whom we loved and lost so long ago  
Dwell in those cities, far from mortal woe,  
Haunt those fresh woodlands, whence sweet  
carolings soar.  
Eternal peace have they;  
God wipes their tears away;  
They drink that river of life which flows forevermore.

—Anon.

**Snow.** — "Father" Stephen Snow, as he was familiarly and lovingly known, being in his 83d year, was one of fifty-eight persons who lost their lives in the explosion and burning of a shoe factory in Brockton, Mass., on the morning of March 20, 1905. Less than two weeks he had held the position, having gained the reluctant consent of his children to allow him to work at his advanced age.

Few men in the community have been more highly respected for sterling character, and few members in Central Church have been more dearly loved, than Father Snow. For nearly fifty-five years he has been a member, and for the most of this time in some official capacity. He was a steward at the time of his death. His birth was in Orleans, Mass., July 4, 1822. Luther and Ruth (Crosby) Snow were his parents. For generations his ancestors had followed the sea. At ten years of age he made his first voyage to the islands of the Pacific, and continued to follow the sea until 1850. Many interesting and thrilling experiences entered into his life during those years, which gave charm to his conversation in all the after years.

Shortly before leaving the sea occurred his conversion. It was in the midst of an awful storm. His vessel was lost with its cargo, and his rescue seemed to him little less than miraculous. He gave his heart to Christ, and never ceased to rejoice in one of the very happiest experiences. He arrived at his home on Sunday morning, and found that his saintly mother had been praying for her boy at the very time of his great danger. She rejoiced in the answer to her prayer, as he told of his marvelous rescue both of soul and body. He went to the church that evening to tell his townspeople of his great joy, and upon returning to his home found that his mother had suddenly gone to her heavenly home, through heart failure. He always felt that God had prolonged her life until his return, that she might have the joy of knowing of his conversion before going to heaven.

At this time he determined to abandon his seafaring life, and was happily married to Mary Bangs Harding, thus uniting two prominent families of the Cape. They removed in that year to North Bridgewater, which has since become the city of Brockton. Four children were born to them. Mary Elizabeth died in infancy. Joseph C., Mary Eliza, and H. Herbert Snow are living in this city. As a carpenter he began his life in this place. A fall which prevented him from standing upon his feet for several years compelled him to learn the shoemaker's trade. After the war he entered the employ of Daniel S. Howard, and for twenty-five years was the faithful engineer in his factory. It was a coincidence that his life should have been sacrificed through the oversight of one whose post he had so faithfully filled so many years. For a number of years he had

been employed as janitor in one of the city school buildings. Here he was a general favorite with the children as "Grandpa" Snow, impressing their lives with his consistent Christian character.

His memory will long live in Central Church. His cheery disposition, constant attendance upon the services, and kindly words of appreciation, have made him an inspiration to all his pastors, from Father Husted to the present. His last testimony will be remembered as particularly appropriate. It was a loving and urgent appeal to those who had not yet accepted Christ, saying that time was short. He closed by repeating most effectively eight stanzas of a poem bearing upon the thought of the importance of being ready when the Master will call for us.

The funeral service was held in the church, crowded to the doors. Revs. P. M. Vinton, R. M. Wilkins, S. E. Ellis and G. E. Mossman

laid to rest in Niantic Cemetery, by the church of his choice which he devotedly loved to the end.

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**Park.** — Mary Doane Park, daughter of Paul and Eliza S. Gates, was born, April 20, 1857, in Waterford, Conn., and died in Chatham, N. Y., April 1, 1905.

She seemed to have been born into the Christian life when she came into the world. From a child she loved the Saviour. Reared in a godly home, nurtured by pious instruction and holy example, as she grew into young womanhood she developed into a lovely Christlike character. She was formally received into the Methodist Episcopal Church in Niantic, Conn., by Rev. Dwight A. Jordan, in March, 1872. She was especially equipped for various lines of church work in a most efficient though unostentatious manner. It was the joy of her life to be serving, in any way, the Master. In various ministries to the weak and needy she shed costly ointment over the head and feet of her Lord. Her Christian faithfulness and her loving deeds in the days of her young life and strength have left most precious memories with all who knew her.

She was married in June, 1878, to Hoyt N. Park, now of Chatham, N. Y. It was here that she had her home for some years. Here she sickened, and after many months of most patient, uncomplaining suffering and agony, she found a welcome release. Her Saviour sent for her, and she went home.

There are left to mourn a loving and stricken husband and a son.

The funeral services were held in Niantic Methodist Episcopal Church, conducted by Rev. A. W. Kingsley. The interment was in Niantic Cemetery.

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**Curry.** — Mrs. Roselia Curry was born in Gloucester, Mass., Sept. 9, 1818, and entered into rest, April 11, 1905.

During recent years Mrs. Curry made her home with her daughter and son-in-law, Mr. and Mrs. Robert A. Evans, of Chelsea. She was married twice, her first husband being William Woodbury. Besides Mrs. Evans there are left two other children — Austin R. Woodbury, of Chattanooga, Tenn., and Charles D. Woodbury, of Chelsea. Mrs. Curry's father was an officer in the War of 1812, and her grandfather an army officer of high rank in the Revolutionary War.

For nearly twelve years she had been confined to her home because of old age and feebleness. During these years her children and family have surrounded her with every possible comfort. She retained her faculties in an unusual degree, and was conscious until within a very few days of her death. She was a true mother, with unlimited devotion to her home. Even during the years of her old age she was very unselfish, thinking always of the good and comfort of others. On entering her room, one would see Grandmother Curry sitting by the window, and, when not too weary, reading her Bible and filling her mind and heart with the comforting promises of her Lord.

Mrs. Curry joined the Mt. Bellingham Church, Nov. 7, 1860. Her faith in God was steadfast and serene. It was a benediction to be in her presence; to know her was to love her. Her memory will long be cherished in her home circle and among her friends. After a long life well spent she is at rest with her Lord.

A. H. NAZARIAN.

**Cook.** — Chelsea Cook, an honored citizen of Conway, Mass., a prominent cotton manufacturer, for forty-seven years actively identified with the spiritual and temporal interests of the town, was suddenly called to his eternal rest, March 8, 1905, in the 77th year of his age. He was born in Tolland, Conn., the son of Stephen and Elizabeth Cook.

In 1858 Mr. Cook came to Conway, and with

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STEPHEN SNOW

assisted the pastor. Later in the afternoon a public service was held in the City Theatre for thirty eight unidentified bodies, which made us the more thankful that we had even the charred remains of our beloved brother's body. These were interred in Union Cemetery.

JULIAN S. WADSWORTH.

**Gates.** — Warren Gates was born in Chatham, Conn., March 14, 1828, and fell asleep in Jesus in Waterford, Conn., Nov. 30, 1904.

When about five years of age the family went from Chatham to Waterford, where at length Mr. Gates made a home, and continued to reside throughout his long, active and useful life. The Methodist Episcopal Church in Niantic, Conn., parted with a choice and faithful member and helper when Mr. Gates went to heaven. He was a man of unusual Christian integrity and purity of life. He was regarded throughout the social and business community as a man to be implicitly trusted, one whose example could be safely followed. It was very largely by means of his generous beneficence, tireless work and prevailing prayers, that the foundations of Methodism were laid in Niantic, and the church edifice standing today is his most fitting and best memorial. He rests from his labors. "Oh, may I triumph so, when all my warfare's past!"

Mr. Gates was married in February, 1856, to Miss Almeda A. Matthews. She died, April 12, 1875. Two worthy sons, still living, are the fruit of this union — Elmer W. Gates, a business man in New York, and Prof. Arthur M. Gates, of the Berkley High School, in New London. In 1877 Mr. Gates married Amelia Wright, of East Hampton, Conn., who still lives to walk alone with Jesus, to sorrow with hope, and to know the comforts of simple trust in Christ.

Mr. Gates was converted to God during the ministerial labors of Rev. Dwight Boynton, in 1856, and was by him received into the Methodist Episcopal Church in 1857.

The funeral services, conducted by his pastor, Rev. A. W. Kingsley, were held, Dec. 8, from his residence in Waterford, and more public services from the church in Niantic. His body was

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his father-in-law, the late Richard Tucker, established the present firm of Tucker & Cook, manufacturing company. He has served the church since its organization in 1871 as steward, trustee and Sunday-school worker. He was a regular attendant at all the services of the church, and only eight days before his death was present at the week-night service, when he spoke and prayed with unusual earnestness. In his death the church has lost a generous supporter and a faithful, consistent and irreproachable member. He was ever a true friend to the pastor. In business life he commanded the esteem and confidence of all who knew him. He was especially considerate and friendly to the poor. In his home he was cheerful, radiant and affectionate.

His wife, five sons, three daughters, and one sister survive him.

The funeral services were held in the Methodist Episcopal Church, where a congregation assembled which completely filled the auditorium, including the local lodge of Masons, which attended in a body. A profusion of flowers, contributed by the business men and local organizations of the town, testified to the high esteem in which he was held by all classes. His pastor, Rev. W. J. Kelley, assisted by Rev. E. V. Hinchliffe, a former pastor, conducted the services.

W. J. K.

**Locke** — Mrs. Ida L. Locke, daughter of the late Henry and Emma D. Nutter, was born in Oshkosh, Wis., July 14, 1856, and died in Portland, Me., Jan. 5, 1905.

The family moved to Chest Springs, Cambria Co., Penn., in 1860. Here, at the age of ten years, Ida experienced religion and joined the Methodist Episcopal Church. In 1865 the family moved from Pennsylvania to Cape Elizabeth Depot, Me., and united with the Brown's Hill Church. Feb. 7, 1883, Miss Nutter was married, by Rev. M. C. Pendexter, to Charles R. Locke, of Fryeburg. Mrs. Locke transferred her membership in 1900 to the Chestnut St. Church, Portland.

In her young girlhood, being the oldest of the family, the care of the home fell largely upon her; and she remained by the side of her mother, who was an invalid over twenty-five years. To the neighbors, and especially to those living in the parsonage, she was known as "Blessed Ida." Mr. Locke was an invalid for several years. He was a most kindly spirited man. Through affliction he was led, we believe, to Christ, and passed on more than a year before.

Mrs. Locke's life was one of toil and sacrifice for others, which was borne with marvelous patience and heroism. She leaves one son, Charles R., ten years of age, and three sisters: Mrs. Lucy Skillings, Mrs. Nellie Dunn, and Miss Minnie Nutter.

The funeral services were conducted by her pastor, Rev. Dr. J. W. Magruder, assisted by the writer. The body was laid to rest beside her kindred in the old home cemetery, to await the ascending and crowning day with Christ in glory.

J. C.

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ANDREW WATSON BAIRD, '72; b. 1846; d. 1904.  
ANDREW LYFORD CHASE, '91; b. 1850; d. 1901.  
FRANCIS H. ELLIS, '90; b. 1857; d. 1905.  
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## Editorial

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fore the Presbyterian General Assembly—preaching on a May Sabbath in the Normal Methodist Church of Lincoln, Nebraska, declared that he really found "more mysteries in human life than are to be found in the Bible." There are certainly full as many mysteries outside of as in the Word of God. All life is full of the inscrutable, and of that which lacks full interpretation. What we know lies like a thin yet strong thread amid the vast, encircling areas of the unknown. Yet that clue is enough to lead us home to God, if we will but follow the spiritual leading.

On the West Side of New York city exists a guild known as the "Hudson Guild," the aim of which is to make patriotic citizens who will be schooled, from the youngest to the oldest, in the idea that really good citizens must of necessity live a life of more or less sacrifice. The institution is not an ordinary Social Settlement, but is supported very largely by the members, who are of the poorer classes, on a co-operative plan—these members being determined that neither they nor their children shall ever become "submerged."

A notable feature of the recent meeting of the International Arbitration Conference at Lake Mohonk was the organization, at a gathering of the jurists and lawyers, of an American International Law Society. The proposed organization was strongly endorsed before the Conference by Judge Gray and Oscar S. Straus. There is quite a body of international law, or perhaps rather international legal practice, which, while not binding upon the nations except as they choose to regard it, constitutes a valuable array of precedents, and might usefully be codified, with a view to further improvements or additions.

"Winning a Generation" is the theme of the International Sunday-school Convention at Toronto, June 23-27. The executive committee earnestly requests the pastors of North America to preach or to speak on this theme, Sunday, June 25. Helpful information for use in the preparation for public presentation will be supplied by Mr. W. N. Hartshorn, chairman, 120 Boylston St., Boston.

At the recent Unitarian convention, held in this city, it was pointed out that there is need in religious work for enthusiasm matched with unconquerable patience. This is so; but does it occur to our Unitarian friends that, slighting or ignoring the emotive truths of the Cross, they cut off the supply of enthusiasm at its source in the divine Christ and His redemptive gospel? The fact that the Unitarians, not given to demonstrativeness, recognize the need of feeling as a factor in religious work, is quite significant and suggestive of thought on the part of other denominations.

One thing that can not be bought, even by a large sum of money, of the famous jeweler, Tiffany, of New York, is a Tiffany box—one of the inexpensive pasteboard affairs in which articles of jewelry are sold. Those boxes are guarded most jealously. The rule against their abuse in the store is iron-clad. The reason is a simple one—the Tiffany firm wants the contents of its boxes to correspond with its imprint. Upon the physical frame of man, unmarred in its original majesty and beauty, God has placed the imprint of His own image. The soul within, the precious treasure

in the containing body, should correspond with that divine signature. When a brutish, degraded soul resides in a physically perfect body, men feel the incongruity, and the laws of moral esthetics are outraged.

John Weaver, the mayor who has thrown off the manacles of the ring in Philadelphia, is a short, ruddy Englishman, with a chunky face and a big chin. He is so short that he is called the "Little Mayor," yet his figure is so square and chubby that he really does not look little. He started in life as a poor errand boy, but he saved up enough to go into a business college, became a clerk, and eventually studied law. He was an unknown lawyer when the ring took him up and pushed him for district attorney against the energetic Rothermel. "Who is Weaver?" became the contemptuous rallying-cry of the Independents. Philadelphia, and the country at large, now know who Weaver is, while the star of Durham, the quiet but once almost omnipotent "boss," is decidedly in the descendant.

## OUTDOOR EVANGELISM IN NEW YORK CITY

THIS movement has assumed such proportions as to warrant the attention of the religious and secular press. In its inception it was really the child of the Presbyterian Church, or, to speak more exactly, of Mr. Converse, of Philadelphia, who has so largely supported the evangelistic movement led by J. Wilbur Chapman. Mr. Converse sent Rev. J. B. Ely to New York to see if a movement to reach the unchurched through tent and open-air meetings would receive the support of the churches. The ministers of nearly all the Protestant denominations expressed themselves as deeply interested, and four or five union meetings were held. Among the speakers were Bishops Greer and Courtney and Drs. Stevenson, Hall, Mottet, North, Bitting, MacArthur, Carson, Hillis and Goodell.

As the result of these meetings the Evangelistic Committee of Greater New York was organized. This numbers eighty of the most influential ministers and laymen of New York, with an executive committee of fourteen. Methodism is represented by S. W. Bowne, vice-chairman, J. S. Hughes, treasurer, and Drs. North, Goodell and Tippie on the executive committee.

It is planned to have ten tents in Manhattan and five in Brooklyn, in which services shall be held every afternoon and evening during the summer. In the afternoon the women and children will be especially appealed to. Music and the stereopticon will be used as accessories to the preaching. The amount needed for the ten tents in Manhattan will be \$40,000.

Nearly all the secular press is showing sympathetic interest in the work and giving it the widest publicity. Carnegie Hall was crowded to the doors with enthusiastic supporters of the movement. Bishop Greer presided. Drs. North, Laidlaw and others spoke, and over \$4,000 was received in the offering.

One of the most interesting features of the movement is the holding of meetings preliminary to the opening of the tents. Dr. C. L. Goodell is chairman of the committee having this matter in charge. The mayor, police commissioner and the president of the borough received the committee most graciously and gave them every courtesy. They gave permission for the holding of meetings on the steps of the City Hall, Chamber of Commerce, and Custom House; in front of the Stock Exchange, and in the public squares and streets

throughout the city. May 22 a great meeting was held on the steps of the City Hall. Two thousand men were gathered in front of the hall, and the steps were crowded with preachers and politicians. New York never witnessed such a sight. Dr. Goodell, who presided, spoke of the historic surroundings. On that spot Washington read the Declaration of Independence to the American Army. On the green in front is the statue of Nathan Hale, who regretted that he had but one life to give for his country. A few rods away is the County Court House, which was the undoing of the "Tweed gang." The crowd listened to the speakers as attentively and reverently as if they had been seated in church.

Thursday, Friday, and Saturday a dray drawn by four elegant horses, and filled with musicians and preachers, went through the streets and squares of the city. Literature was distributed, songs sung, and short evangelistic addresses were made. On Sunday ten automobiles, the gift of a Christian woman, were sent through the city at 3 o'clock. Each one had two or more preachers. This was preliminary to a meeting in the Academy of Music at 4 p.m., where Bishop Courtney, and Drs. Ely and Goodell spoke. More than a hundred men indicated their desire to begin a Christian life.

The meetings on the following Monday at the Custom House and Stock Exchange were wonderful. More than 5,000 men gathered at the two places, among them many of the great leaders in the financial and political life of the city. Next Monday meetings are to be held in the same places. Work in ten tents will be begun about June 15.

Among the things made evident by the work of the committee thus far is the fact that the people are longing to hear the Gospel, and listen with open hearts. It is also plain that the pastors are ready for evangelistic effort. The committee is fairly overwhelmed with proffered services. Episcopalians, Dutch Reformed, and Presbyterians vie with Baptists, Congregationalists, and Methodists in their readiness to serve. Those who have said that the leading ministers were not in sympathy with soul-saving have their answer.

Great good is being done in ways that cannot be counted. Men who are planning some evil step into the throng. The earnest words of the preacher stir their hearts. They see the end of their evil way, and decide to turn from it. They may never join a church, but they found help in the time of crisis, and their families were saved from awful shame by a timely word.

Our Methodist preachers are doing their full share in this work. Drs. North, McMullen, Tippie and Gillies have spoken most helpfully. Dr. J. B. Ely, the superintendent, is a man of great initiative and executive ability. Quiet and unassuming, he brings things to pass without sensational or objectionable methods. The entire movement is a sane, manly effort to do the people good. Life is emphasized more than creed, and the feeling of brotherhood is everywhere manifested.

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